00110165

GOD
954.147
Lus/Pre
110165

THE
ASIATIC SOCIETY OF BOMBAY
TOWN HALL, BOMBAY-1.

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 31 October, 2019

BISHOPS COLLEGE.

Present State of Calcutta
2

To

110165
ac

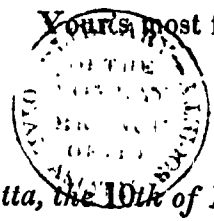
THE HONORABLE JOHN ADAM, ESQ.

&c. &c. &c.

The conception of this Work, and my resolution to inscribe it to you, were almost coinstantaneous. This Community, intimately acquainted with your character, would, I doubted not, at once recognize the propriety of conspicuously associating your name with a Commemoration of virtuous and beneficent undertakings; but my more immediate impulse was publicly to testify, how deeply I feel the value of the friendship in which we have been so long united, and which, as it has eminently contributed to the happiness of my life, confers also upon me a distinction which it is my pride to acknowledge.

Yours most faithfully,

BX-f-5



C. LUSHINGTON.

Calcutta, the 10th of December, 1824.

FOD
154.147
Lus/Re
110165

PREFACE.

THE idea of the following Work was suggested by a book published in London in the year 1810, entitled "PIETAS LONDINENSIS," by A. HIGHMORE, Esquire. It presents an honorable record of British humanity and munificence, so manifest in the numerous benevolent Institutions, which grace our native land, and exalt our national character in the estimation of the civilized world. In contemplating the noble Charities described in that volume, it was natural to advert to the efforts of our countrymen in this quarter of the Globe, to benefit their fellow creatures, more especially the Natives of these regions, by the creation of Charitable Institutions, by the establishment of Hospitals, the formation of benevolent Societies, the encouragement of moral and literary Instruction, and by the circulation of the Holy Scriptures. That these endeavours have not been inactive nor unsuccessful, it is the purpose of the following Treatise to prove, by an enumeration and de-

scription of the several objects to which they have been directed. Should, then, this humble volume ever reach the Mother Country, it may serve to indicate, that her Sons have not lost sight of her illustrious example, while it will afford a practical refutation of the charge of indifference to the interests of the Natives, which has, oftener than on one memorable occasion, been so precipitately and unjustly urged against the British name in India. But, unfortunately, as has been frequently observed, so great and unnatural is the apathy evinced in England, with regard to Indian affairs, though, almost every family at home, is, in some degree, connected with those sent forth from her bosom, that the attempt to excite some interest beyond the executive authorities, relative to the most important Foreign Possession of Great Britain, and the most singular dominion that was ever exercised by any nation, is nearly hopeless. A momentary and partial attention is, indeed, occasionally roused by discussions respecting the conduct of conspicuous individuals, but this soon subsides, unless the stimulus of an Impeachment keeps it awake, until the question of the renewal of the Charter, provokes periodical excitement. An insurrection of Negroes in a petty Colony of the West Indies, would create a greater general sensation in England, than the news that the British Empire in the East was in imminent danger.

It will be perceived, that the present work is avowedly a compilation, a considerable portion of its contents having appeared, though in a more diffuse shape, in separate Pamphlets. In order, however, to secure accuracy, recourse

has frequently been had to original sources. The labour of its composition, therefore, has, for the greater part, been confined to the condensation of information previously communicated to the public in a more detailed form, or which was scattered in voluminous though authentic documents which have never been published. By the indulgence of the Government, I have had access, among other official papers, to the Reports of the Public Officers, who have been appointed to mature and digest the plans of the Government for the diffusion of the benefits of Education throughout these Provinces, and to superintend the various Institutions for that purpose supported or aided from the public resources. In this branch of my undertaking, I have necessarily confined myself to what has been fixed and determined, omitting all speculative or unsettled points, which it would have been improper, as well as useless to introduce. The Members of the Committee of Public Instruction will quickly discover the ample use which I have made of their Reports, in some parts of the articles relating to education. Excepting the requisite abridgement, and the adaptation of the materials to the narrative form, I have seldom departed from the language of the original documents. It would indeed have been presumption, unnecessarily to alter, much more to attempt to improve, the productions of superior intellect: consequently, if that portion of the work should prove interesting, the principal cause will at once be ascertained.

To those who may be disposed to criticize my Book with severity, I will say, that I have employed my best endeavours to be accurate

and impartial, without compromising my own opinions, and that it has cost me much labor. My time, moreover, was very little at my own disposal, and this work has, for several months past, fully occupied every hour which I could spare from an Office of considerable detail, and of much personal communication. It was important, also, to complete the work before the time when the Annual Periodical Reports of the different Associations should appear, which would furnish new matter not to have been dispensed with, and might have protracted the publication of the work for another year, if not, put a stop to it altogether. As it is, I have been occasionally anticipated by the appearance of detached accounts of some of the subjects which the work comprehends. These considerations will perhaps be allowed to plead with the candid reader for any marks of haste or other faults, either of arrangement or composition which, may be discernable in these pages.

As it is possible that the distinction of *Benevolent* from *Charitable* Institutions, may at first sight appear fanciful, I would remark, that under the head of "Benevolent" are classed the various Associations for Education, and those Societies, the Members of which, contribute either for the benefit of their families, or of Subscribers requiring assistance beyond the means afforded by their own resources, such as the Upper Orphan School, the General Widow's Fund, and the Civil Fund. These latter Societies of which the Members derive advantage, either in the persons of their families, or their own, cannot be designated as charitable in the common sense of the word, though they have a benevo-

lent origin and purpose, nor do Institutions for the promotion of education, partake sufficiently of an eleemosynary character, to come strictly under the above head. In short, what is benevolent is not always charitable, though what is charitable, is, on the face of it, always benevolent.

I fear that many defects will be found in the arrangement of the work. Some of them are to be ascribed to the inherent difficulty of classifying subjects, not always easily distinguishable in their character. For the rest, I must entreat the indulgence of the reader, both for the reasons already offered, and on account of the impracticability of obtaining in this country, the assistance of experience in adapting any literary attempt for publication.

In whatever quarter I have applied for information or assistance, I gratefully acknowledge that I have found an uniform readiness to oblige me. It is incumbent on me, however, specifically to avow my obligation to the scientific friend, who not only furnished me with three of the Drawings which embellish this volume, but kindly undertook to superintend the multiplication of the requisite number of Copies of all the Designs, by means of Lithography.

CONTENTS.

RELIGIOUS INSTITUTIONS.

Calcutta Auxiliary Bible Society, ... 3
Calcutta Bible Association..... 25
Calcutta Committee of the Church Missionary Society, 31
Calcutta Church Missionary Association, ... 58
Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge, ... 64
Bengal Auxiliary Missionary Society, ... 78
Calcutta Baptist Missionary Society, ... 93
Bishop's College, ... 107
Calcutta Bethel Union, and Seaman's Friend Society,.. 118

BENEVOLENT INSTITUTIONS.

Government Sanscrit College..... 123
Madrissa; or, Government Mohomedan College,..... 135
Committee of Public Instruction,..... 142
Government Chinsurah Schools, ... 145
Calcutta School Book Society..... 156
Calcutta School Society,..... 168
Calcutta Female Juvenile Society..... 185
Ladies' Society for Native Female Education in Calcutta, and its Vicinity,..... 192
Benevolent Institution for the Instruction of Indigent Children..... 208
Remarks..... 216
Bengal Military Orphan Society,..... 229
Bengal Military Widows' Fund,..... 266
Lord Clive's Fund,..... 267
King's Military Fund..... 269
Marine Pension Fund..... 277
Civil Fund,..... 280
Bengal Mariner's and General Widows' Fund,..... 286

CHARITABLE INSTITUTIONS.

Presidency General Hospital..... 291
Native Hospital..... 294
Hospital for Native Insanes..... 302
Government Establishment for Vaccination..... 307
School for Native Doctors..... 312
United Charity and Free School,..... 32
Charitable Fund for the Relief of Distressed Europeans and others,..... 334
European Female Orphan Asylum..... 342

APPENDIX.

No. 1.—*Memoir relative to the late Corresponding Committee of the Bengal British and Foreign Bible Society*,..... i
„ 2.—*Editions of the Scripture published by the Calcutta Auxiliary Bible Society*,..... vii
„ 3.—*Abdool Messeah*,..... viii
„ 4.—*Some Account of the Sauds*..... xi
„ 5.—*Correspondence*,..... xiv
„ 6.—*Inscription on the Plate of the Government Sanscrit College*,..... xxviii
„ 7.—*Inscription on the Plate of the Government Mohomedan College*,..... xxxi
„ 8.—*Government Seminaries in the Interior*,..... xxxiv
„ 9.—*List of Books distributed by the Calcutta School Book Society*..... xxxix
„ 10.—*Note relative to the Burmese Mission*,..... xlii
„ 11.—*Military Orphan Society Abstracts*,..... xlvii
„ 12.—*Note relative to the New Bengal Military Fund*,..... li
„ 13.—*Rates of Lord Clive's Fund*..... liv
„ 14.—*Note relative to the Civil Fund*,..... lvii
„ 15.—*Note relative to the Bengal Mariners' and General Widows' Fund*..... lxxiii
„ 16.—*Rules of the European Orphan Asylum*,..... lxxvii

RELIGIOUS INSTITUTIONS.

CALCUTTA
AUXILIARY BIBLE SOCIETY.

Either Testament
The old and new, is your's: and for your guide,
The shepherd of the church. Let this suffice
To save you.*

THE Calcutta Auxiliary Bible Society owes it's origin, in a primary degree, to the exertions of the Reverend MR. BROWN, MR. MARTYN, and MR. THOMASON. It was they who first called upon the community to aid the Parent Institution by their co-operation, who associated the pious, persuaded the doubtful, animated the lukewarm, and finally brought the wishes and efforts of the zealous to a happy consummation. The two former Gentlemen had scarcely seen the first prosperity and promise of their work, when they were called away to that place where alone it can be justly appretiated. MR. THOMASON, however, has been permitted to behold it's more matured

* Carey's Dante.

success, and to contribute to it's extension, by the ardent devotion to the cause of his eminent talents, acquirements, and unwearied zeal.

THE establishment of a Society for facilitating the circulation of the Holy Scriptures* was preceded by a Sermon preached by the Reverend MR. MARTYN, in which it was stated, that nine hundred thousand Christians in India were in want of the Bible. MR. MARTYN's Sermon was printed and widely circulated, and seems to have made a deep impression on all those whose minds were directed to the consideration of such subjects. A Meeting accordingly took place on the 21st of February, 1811, when the Calcutta Auxiliary Bible Society was founded. The following are the principal Resolutions which were then adopted.

1. THAT this meeting do highly approve the object of the British and Foreign Bible Society established in London, and take a lively interest

* The British and Foreign Bible Society carried on their operations at this Presidency by means of a Correeponding Committee several years before the establishment of the Auxiliary Society. The Revd. Mr. Thomason has kindly furnished a Memoir of the Committee's proceedings which will be found in the Appendix.

in it's proceedings, and will co-operate with it by all means in their power.

2. THAT this meeting do now form themselves into a Society, to be entitled, "The Calcutta AUXILIARY BIBLE SOCIETY," the object of which shall be the same with that of the British and Foreign Bible Society, viz. to encourage the circulation of the Holy Scriptures, without note or comment; and especially to supply the demands of the native Christians of India, computed to be nearly a million, including those in the Island of Ceylon.

3. THAT the business of the Society be conducted by a President, Vice Presidents, a Treasurer, Secretary, and a Committee, to be elected annually.

4. THAT in order to give effect to it's design, Benefactions and Subscriptions be solicited, and Books be opened for the reception of names.

5. THAT each person contributing his aid to the Society by an annual donation, shall be considered a Member of the Society.

6. THAT each person contributing annually two hundred Rupees be eligible to the Committee.

7. THAT Christian Ministers of all persuasions, who shall aid this institution, be entitled to attend and vote at all meetings of the Committee, but that no person deriving any emolument from the Society shall have that privilege.

8. THAT there be an Annual General Meeting of Benefactors and Subscribers in the first week of February, to settle the accounts of the preceding year, and to chuse a Committee for conducting the business of the ensuing year.

9. THAT a Report with an account of receipts and disbursements be published annually for the satisfaction of all the subscribers.

THE establishment of this Society experienced the most favorable reception, and a year had not elapsed from it's formation, before a sum of nearly 45,000 Rupees was subscribed for it's support. Some of the principal persons of the settlement accepted it's chief offices, and the circum-

stance of Portuguese and Armenian Gentlemen, of the first respectability, being enrolled among the Committee, afforded an assurance of an union of effort from which the most extensive benefit might be augured.

The first object of the Committee was to provide the means of supplying Bibles and Testaments for the native Portuguese spread over India, computed to be, collectively, about fifty thousand. They were enabled forthwith to apply about seven hundred Portuguese new Testaments to this purpose, and, with the same view, took immediate measures for procuring from England two thousand Portuguese Bibles and four thousand new Testaments. These were intended partly for Calcutta and it's dependencies, and partly for circulation among the Portuguese on the coast of Coromandel and Malabar, and on the Island of Ceylon. And here it may be noted as a remarkable circumstance, that at this time, the difficulty of procuring a Portuguese Bible, even in England, was so great, that the operations of the British and Foreigu Bible Society were suspended until one could be furnished from this Country. The Portuguese Resi-

dents in England must either have been very jealous of communicating their Bibles to the English Heretics, or like Vasco da Gama,* not possessing any, they must have borne the sacred Text so deeply engraven on their hearts, as not to require any visible remembrancer.

The Committee took the precaution of circulating among the Roman Catholics in India, a short Address explanatory of the nature and principles of the Institution, and inviting their co-operation. The Archbishop of Goa, the Head of the Portuguese Church in India, did not object to the translation and perusal of the Scriptures, though he expressed an apprehension lest the version made in Calcutta should not be entirely accurate. It appearing that there were above 200,000 native Christians, in the territory appertaining to Goa, who speak the dialect of the province of Goa, a reference was made to the Arch-

* There does not seem to have been a single copy of the holy scriptures on board the Portuguese fleet which first sailed to India. When the king of Moçambique asked Vasco da Gama to show him a Bible, he ingeniously replied—

Deste Deos Homem, alto, e infinito,
Os livros que tu pedes naõ trazia;
Que bem posso escusar trazer escrito
Em papel, o que na alma andar devia.

Lusiadas, canto 1, Est LXVI.

bishop in order to ascertain the expediency of preparing a Version of the new Testament in Canarese. This proposition was discouraged by the Primate, on the ground that the various sects of the Canarese Christians were not competent to read and understand it.

THE next object of the Committee was to provide an adequate supply of the Scriptures for the use of the native Christians speaking the Tamul language, at Tanjore, Trichinopoly and Tranquebar, including the districts of Madura and Tinevelly, and also a considerable part of the Inhabitants of the contiguous district of Jaffna on the northern side of the Island of Ceylon, For the use of this body of Christians, 800 copies of the Tamul New Testament were purchased at Tranquebar, and measures taken for printing five thousand copies more at the Serampore Press. Here the Society sustained a severe loss, by the destruction of the Printing Office by fire, which consumed above 800 reams of its Europe paper, and dissolved the Tamul Types. By the exertions of the Missionaries, however, the work was finished within the time originally assigned for its completion.

AN Edition was, at the same time, undertaken of a Cingalese Version of the New Testament for the use of the native Christians of Ceylon, who speak and read the Cingalese language. These were computed at between three and four hundred thousand, of whom two hundred and fifty thousand were stated to be Protestants.

AGAIN, in consequence of an Estimate* furnished by the Bishop of the Carmelite Mission at Bombay, of the numerous Class of Christians, inhabitants of Travancore and the Malabar Coast; from Cape Comorin to Mount Delli, who speak the Malayalim or Malabar language, the Committee engaged for the printing of five thousand copies of the Malayalim New Testament.

THE foregoing Epitome, with a slight addition, contains the substance of the 1st Report pub-

* Roman Catholics attached to 32 Latin Parish Churches between Tellichery and Anjengo,..... 42,000
Ditto belonging to 86 Syrian Catholic Churches, viz Syrian Christians converted to the Roman Catholic faith,..... 90,000
Syrian Christians, under the Patriarch of Antioch, and still attached to their own churches, 41 in number,.... 45,000
Total of 159 Churches..... 177,000

lished by the Committee. The example of Calcutta was soon followed by the Communities of Columbo and Bombay, at which Presidencies, Auxiliary Societies were respectively established in the years 1812 and 1813. The communications with Columbo occasioned some deviation from the Committee's original intention, regarding a Cingalese Version of the New Testament, and the project of preparing one in the Canarese Dialect was referred to Bombay.

About this time the extreme scarcity of the Armenian Scriptures having been represented to the Committee, it was resolved to undertake an Edition of two thousand copies, of the Armenian Bible. The estimated expense of this Edition was Rupees 10,000, exclusive of paper, of which 5,000 Rs. were contributed by the Armenian Population. In consequence of the difficulty of printing in a language so little critically known as the Armenian, nearly five years elapsed before the work was completed, and even after all the painful labour bestowed on it, the demand for the Bible has not been so great as was expected, for though it was supposed that more than one thousand Armenians were scattered through British

India,* above 1,000 Bibles in that language still remain in store.

While the Committee, proceeding on the information furnished by a benevolent Individual at Amboyna, were meditating the preparation of an Edition of the Scriptures in the Malay language, a communication was received from Mr. Martin, the British resident at that Island, stating that a large majority, amounting, according to subsequent accounts, to about 20,000, of the Inhabitants of Amboyna and of the Islands, which are immediately dependant on it, was composed of Christians; describing the condition of the people, the scarcity of the Scriptures in that quarter, and offering his most zealous co-operation in aid of the views which the Society might form for the religious improvement of the Natives. A liberal subscription was at the same time forwarded on the part of Mr. Martin, and others "for promoting the circulation of the Scriptures among the Christian Inhabitants of Amboyna and it's dependencies." This confirmation of their former intelligence induced the Committee to propose that 3,000 copies of the

* 3d Report of Calcutta A. B. S. Page 15.

Bible in quarto, and the same number of New Testaments, in octavo, should be printed from the correct Malay Edition, published at Amsterdam in the years 1731, and 1733. The expense of these editions, however, being calculated at 33,000 Rs., the Committee were constrained to apply for assistance to Government, who were pleased to contribute the sum of 10,000 Rupees towards the expense of publishing the Malay version of the Scriptures.

In consequence of communications with Sir T. S. Raffles, then President of the Society of Arts and Sciences, at Batavia, it was subsequently determined that in addition to the 3,000 copies of the Malay New Testament, in the Roman character, which the Committee, in August, 1823, resolved to print, for the use of the Schools at Amboyna, 1,000 copies of the Malay Old Testament, in the same character, and of the same octavo size, should be printed, for the use of persons conversant with the Malay language, and Roman character, at Amboyna and the adjacent Islands; and that, as soon as the requisite types could be prepared, and a qualified person found to correct the press, 1,000 copies of the

Old Testament, and 3,000 copies of the New Testament, should be printed in the Arabic character, for the use of persons conversant with that character, and the Malay language, in the Island of Java and its dependencies.

On the completion of the three thousand copies of the Malay New Testament in the Roman character, supplies of them were sent to Amboyna, Bencoolen, and the Cape of Good Hope, for the use of the Malays at that Colony. With the view likewise of rendering further and immediate benefit to the Christian community of Amboyna, they were also furnished with a thousand copies of the Book of Genesis in the Malay language and Roman character.

The publication of the Version of the Malay Testament in the Arabic character was delayed a considerable time for want of a competent reviser, but the Reverend Mr. Hutchings, and Major McInnes, having zealously undertaken that duty, the whole of that Edition was printed off in 1817, and a large proportion of it transmitted to Penang, Malacca, Java, and Bencoolen. At the three former of these places, an Auxiliary

Bible Society, and Association, had been established in 1815, and at the last, a Society was formed in 1818.

Mr. Hutchings had no sooner finished the the work above-mentioned, than he offered his services in preparing and superintending an Edition of the Old Testament, in the same language and character, which offer the Committee eagerly accepted. They, at the same time, taking into consideration the importance of availing themselves of the opportunity of printing a correct Edition of the Bible in the Malay language, and Arabic character, resolved to print a Quarto Edition of 2,000 copies of the entire Bible, instead of 1,000 copies of the Old Testament, in octavo, (in addition to the 3,000 of the New Testament) as proposed in one of their resolutions.

The revision of the Old Testament in the Malay language and Arabic character, having been finished in 1821, the entire impression was soon afterwards completed, and almost the whole of it forwarded to Mr. Hutchings, at Penang, to be distributed at his discretion in the most ad-

vantageous manner among the Malay Islands and Coasts.

While employed in the earlier portion of the above laborious occupation, Mr. Hutchings had proceeded to Bengal, for the recovery of his health; and as many considerations connected with the undertaking rendered it important that he should prolong his stay, the late Bishop of Calcutta sanctioned a temporary exchange of duties between Mr. Hutchings and the Reverend Mr. Henderson. This arrangement enabled Mr. Hutchings to complete the material part of his task here. It being understood that Mr. Hutchings had suffered some loss by his transfer to Bengal, the Committee, deeply impressed with the value of his services, requested his acceptance of the sum of 2,000 Rupees, which Mr. Hutchings disinterestedly declined.

The want of a new edition of the Old Testament in the Tamul language, having been represented, the Committee resolved, in 1815, to prepare an edition of 2000 copies of the entire Bible in Tamul, at an estimated expence of nearly 30,000 Rupees. Active measures were

likewise set on foot for commencing the projected edition of the Scriptures in the Malayalim. Numerous obstacles, however, retarded the execution of these works, until the formation of the Madras Auxiliary Bible Society relieved the Calcutta Committee from the immediate charge of them. One learned Priest, of the Syro Roman Church, undertook to correct a Malayalim translation of the New Testament, but he was compelled to relinquish the office in consequence of the prohibition of the Archbishop of Cranganore, who, in a spirit of illumination worthy of the 12th Century, not only forbade his prosecution of the task, but pronounced that "the reading of the Bible, without notes approved by the Church, was expressly prohibited, even to those who have liberty to read prohibited Books." The reader will recollect, that the Archbishop of Goa was not unfavorable to the perusal of the Scriptures. Indeed his Grace declared that, "the Romish Church has always acknowledged the utility which resulted to its Members from possessing and meditating on the sacred writings." It will not be difficult to decide who is the most enlightened of the two opposed Prelates, though the advocates of the infallibility of archepiscopacy,

may be sorely perplexed between these discordant assertions.

In consequence, also, of the establishment of the Madras Auxiliary Society, the Committee relinquished to them the preparation of Editions of the Scriptures in Teloogo and Canarese* which had been meditated among their earlier operations, and which could be much better conducted by that body possessing every local advantage for the works. Though the Madras Auxiliary Bible Society was not completely formed until 1820, the community of that presidency had contributed liberally to the funds of the Calcutta Institution, and three Bible Associations were subsequently formed within the territories of Fort St. George, viz. two at Madras denominated "The Madras Bible Association" and "The Madras Tamul Association," and a third at Bellary, designated "The Branch Bible Society of Bellary."

Measures having been taken for providing for the more pressing wants above referred to, the wider diffusion of the Scriptures, among the

* The Execution of the Canarese Version had, at first, been referred to Bombay. See Page 11.

native Inhabitants of the Provinces immediately connected with this Presidency, became the next object of the Committee's attention. Versions of the Sacred Writings, in several of the vernacular dialects of India, had already been circulated by the Baptist Missionaries at Serampore, as well as a Hindoostanee translation of the New Testament in the Persian character, made by the late MR. MARTIN, and MIRZA FITRUT, published here, at the expense of the British and Foreign Bible Society. In order to render this Translation more extensively useful, the Committee resolved to print 2000 copies of it in the Nagree character. This work was afterwards rendered still more acceptable to the inferior class of Hindoos, by certain alterations devised by MR. BOWLEY (employed at Chunar, by the Church Missionary Society, and recommended by the REVEREND MR. CORRIE,) by the rejection of all the Arabic and Persian words used in it, these being exchanged for such as are derived from the Sanscrit.

THE REVEREND MR. MARTYN had left an almost entire Hindoostanee Version of the Old Testament, prepared by MIRZA FITRUT, under his

superintendance. Of this work, Mr. Corrie and Mr. Thomason undertook a complete revision, on being supplied by the Society with the requisite native aid, and the Committee engaged for an edition of 2000 copies, the cost of which including all expenses of printing &c. was estimated at above 25,000 Rupees.

This arduous undertaking is not yet completed. The Pentateuch, however, is printed. The four next Books are in the Press, together with a separate edition of the Psalms, comprizing 4000 copies. A timely supply of 4000 copies of Mr. Martyn's edition of the New Testament, received from the Parent Society, has removed all apprehension of a scarcity of the Hindoostanee New Testament, during the interval which must elapse before the Edition of the whole Scriptures can be completed.

The Committee next determined to print a large edition of an approved version of the New Testament, in Bengallee, to be executed by a Gentleman of the name of Ellerton, and pending the completion of the whole, they printed 500 copies of St. Matthew's Gospel already prepar-

ed, to meet the urgent applications for the Bengallee Scriptures, which had been made by Missionaries engaged in superintending Native Schools, the pupils of which as well as their friends and relations, being stated by the Committee to read the Gospels with eagerness. Few cases, comparatively speaking, occurring, where the whole New Testament can be judiciously given to a native, it was so arranged, that in the above Edition, the number of complete New Testaments should not exceed 1,000, whilst the number of the Gospels was 7 or 8,000*. On account of the great demand for separate Gospels occasioned by the large encrease of native Bengallee Schools, an extensive reprint of the Gospel and Acts in that language has lately been ordered by the Committee.

ADVERTING to the eagerness with which the natives learn English, the Committee determined to meet that taste by the publication of Editions of the Bengallee and Hindoostanee Gospels, with the English on the opposite pages. Works of this description are in great request, particularly in Calcutta, a demand which is obviously to be ascrib-

* Ninth Report of the Society—P. 13.

ed to the exertions of the Missionary, School, and School Book Societies, to afford facilities for the acquisition of the English language. It will be remembered, however, that the distribution of Religious Books, is not an object of the latter Institution.

THE Calcutta Bible Association (which will be separately noticed) formed in 1821, set the example of similar Institutions in the interior, and a Bible Association was shortly afterwards established at Benares, which embraces the stations of Benares, Ghazeepore, Goruckpore, Juanpore, Mirzapore, Chunar, Allahabad, and Bundelcund. Branch Bible Societies were also formed at Cawnpore and Meerut. These will communicate with Futtegurh, Hammerpore, Moradabad, Seharunpore, Hansi, Delhi, Agra, Muttra, Coel, Sindhana, Almorah, Soobatoo, Kurnaul, Loddhiana, Lucknow, Nagpore, Nusserabad, Mynporee, and Saugor. All Stations in the Upper Provinces being thus comprized on the operations of the three Local Societies, the Committee anticipate that "a rapid approach will be made to that general influence of the Society which they have so long desired."

THE British and Foreign Bible Society have, besides sending out numerous supplies of the Scriptures, made munificent grants of money to the Calcutta Auxiliary Society, which in its turn has afforded liberal aid to the Societies at Columbo and Bombay. Since its establishment in 1811, the Society has received above 320,000 Rupees in contributions, and in grants from the Parent Society; and has issued about 80,000 copies of the Scriptures, and detached portions of them.*

THE BISHOP of CALCUTTA, on his arrival at his See, enrolled himself as a Vice President of the Society. GEORGE UDNY, Esq. is President.

Vice Presidents:

The Honourable J. FENDALL, Esq.

The Right Reverend the LORD BISHOP of CALCUTTA.

SIR ANTHONY BULLER.

J. H. HARINGTON, Esq.

W. B. BAYLEY, Esq.

J. P. LARKINS, Esq.

Treasurer.

J. CALDER, Esq.

* See Appendix.

Secretaries :

Reverend T. THOMASON.

Reverend Dr. MARSHMAN.

Reverend J. HILL.

CALCUTTA
BIBLE ASSOCIATION.

THIS Association was established with the design of aiding the exertions of the Calcutta Auxiliary Bible Society, by instituting more minute enquiries regarding the want of Bibles in the Metropolis and its immediate neighbourhood, than the avocations of the Committee of that Society permit them to make, and, by personal and local co-operation, to circulate the Scriptures, in places whither the knowledge of their being easily procurable had not penetrated, or where it had been neglected. In order to effect this object, a numerous Committee was appointed, and the City and environs being divided into districts, the Members, under the name of Collectors, undertook to raise Subscriptions, and to circulate the Scriptures in their respective departments.

THE Association acts under the following Rules:

I. THAT we form ourselves into an Association, in connection with the British and Foreign Bible Society, through the medium of the Calcutta Auxiliary Bible Society, for the purpose of contributing towards the circulation of the Holy-Scriptures, without note or comment particularly in Calcutta and it's environs; and that it be denominated the Calcutta Bible Association.

II. THAT every person, subscribing not less than four Annas per month, or making a donation of one Gold-mohur or upwards at one time, shall be a Member of this Association. The contributions to be paid monthly, quarterly, or annually, at the option of the Subscriber.

III. THAT the business of the Association be under the management of a President, a Treasurer, three Secretaries, a Sub-treasurer, and a Committee, consisting of not less than twenty-four other Members, and under the patronage of such other Honorary Members as the Society or Committee shall select and obtain.

IV. THAT every Clergyman or other Minister, contributing to the Funds of this Society, shall be entitled to attend and vote at the Meetings of the Committee.

V. THAT a Committee shall meet to transact business once every month, or oftener, on some day to be fixed by themselves; and that five shall form a quorum.

VI. THAT the Committee make it their business to inquire what Families or Individuals, residing within its sphere, are destitute of the Holy Scriptures, and desirous of obtaining them: and that it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratuitously, according to their circumstances.

VII. THAT it shall be the duty of every Member of the Committee to solicit and collect donations, and subscriptions; and that these contributions shall be paid to the Sub Treasurer, at the monthly Committee Meetings; who shall, when the money in his hands amounts to the sum of 100 Rupees, pay it to the Treasurer.

VIII. That the Funds of this Association shall be expended in purchasing, at the Depository of the Calcutta Auxiliary Bible Society, Bibles, Testaments, and single portions of the Holy Scriptures, at the cost prices, to be disposed of as before directed; and that the surplus, if any, shall be remitted at the close of every year to the Auxiliary Society.

IX. That a General Meeting of the Subscribers be held on the First Friday in January in each year, when the accounts, as audited by the Committee, shall be presented, the Proceedings of the past year reported, and a new Committee appointed.

A Marine Sub Committee has been formed, for the purpose of ascertaining, and supplying the want of Bibles among the Seamen visiting the Port of Calcutta. In an address to the Seamen, the Secretaries have very ingeniously used metaphorical language adapted to the professional ideas of that Class. They describe the Bible Society as "a noble first rate" the crew of which is composed of all nations and all Classes, the Emperor of Russia and five Kings, the

Admirals of our fleet, and every rank of persons, and point out the Bible as the "Compass which will safely conduct them over life's tempestuous Sea into the Port of everlasting tranquillity and happiness." The Secretaries of the Institution have also suggested to Commanders of Vessels, manned by Europeans, the importance and practicability of forming Bible associations on board their respective Ships. At the instance, too, of the Secretaries, several commanders have promised to use their influence to induce any of their Lascars who may have acquired sufficient knowledge, to read portions of the Hindoostanee New Testament on Sundays to their comrades. This latter expedient will appear less hopeless, when it is known, that many natives, some of them said to be of superior rank, have entered their names as periodical Subscribers to the Institution, and willingly paid the full cost for copies of the Gospels. During the two first years of the existence of this Association, they have disposed of by sale, or distributed gratuitously, nearly 6,000 Bibles, Testaments and single portions of the Scriptures, (principally the latter) in various languages. A large proportion of these was distributed to the European Soldiers, and

the lower classes of Christians. The circulation of the Scriptures in the Portuguese language has been remarkably scanty, and with regard to the natives of the Country, the Association have been enabled to do little more than to supply Missionaries with copies of the same Book for eventual distribution among their hearers.

THE President and Vice Presidents of the Auxiliary Bible Society are Patrons of this Institution. The Reverend T. THOMASON, is President; E. A. NEWTON, Esq. Treasurer, and the Reverend J. STATHAM, the Reverend J. TRAWIN, and the Reverend D. SCHIMD, are Secretaries.

CALCUTTA COMMITTEE

OF THE

CHURCH MISSIONARY SOCIETY.*

A COMMITTEE for corresponding with the Church Missionary Society in England was formed at this Presidency several years ago, and a considerable sum was remitted from the parent establishment, to be employed by the Committee in any manner in which a favorable opening might be presented. The Society had then no distinct purpose in view, but on the appointment of the first Bishop of Calcutta, a deputation waited on His Lordship, in order to explain the So-

* The title of this Association has lately been changed into that of "Calcutta Auxiliary Church Missionary Society.

ciety's objects with relation to India, and the measures which they had already adopted. To this address a satisfactory reply was returned. In the mean time, the labors of the corresponding Committee in Calcutta had been in active operation, and their exertions to fulfil the general wishes of the home Society unremitting. In the year 1813, the Reverend Mr. Corrie reported, that within a year after his arrival at Agra, with the native Catechist Abdool Messeeah,* whose baptism took place in the year 1811, "forty one adults and fourteen children" had been baptized, and all continued "to walk in the truth."

On the 2d of February 1817, a letter was printed and circulated in Calcutta, notifying the formation of the Committee, describing its objects and past proceedings, and inviting the contributions and co-operation of the Christian community. The writers being designated in the address as the Calcutta Committee of the Church Missionary Society, it's origin may be fitly assumed from the above date.

* See Appendix.

The transactions of the Committee were then described as divided into three branches; of Schools, tracts, and Missionary establishments.

Schools had been planted at the following places;

At Agra, two.
Meerut, one.
Chunar, three.
Burdwan, two.
Kidderpore, containing on the whole, about 500 children, under instruction.

With regard to Tracts, a selection of Passages from the Common Prayer Book, translated into Hindoostanee, and the Epistle to the Romans, in the same language, together with a small Catechism adapted to the Native Schools, had been printed.

In the department of Missionaries, an Estate at Garden Reach had been purchased for a Missionary Establishment, with the intention of eventually erecting on the Premises a Printing House, or School, or even a Manufactory, as might subsequently be deemed expedient.

During the preceding year, two Missionaries, sent out by the Parent Society, reached the Presidency; one, the Reverend Mr. Greenwood, a Clergyman of the Church of England, was appointed to superintend the Kidderpore Establishment; the other, a Lutheran minister, of the name of Schroeter, was deputed to the country bordering on Thibet and Nepaul. The Funds of the Committee consisted of an annual grant of 1500l. from the Church Missionary Society at home, and the monthly subscriptions received in India, averaging about 200 Rs. per mensem.

Such was the state of the Committee's affairs when it's first appeal was made to the public. In the course of the following year, the Schools at Burdwan alone, were increased to ten, in which a thousand Children were taught the Bengallee language, in the most efficient manner, under the care of Mr. Stewart, whose zeal, in the organization and superintendance of the Schools at that station, had been uniformly ardent. New Schools were also established at Agra, Chunar, Kidderpore, Benares, and Lucknow, at which latter place, Children of all classes and descriptions were received; Protestant, Armenian, and

Roman Catholic Christians, Mussulmans, and Chinese, appearing in the list first furnished by the Superintendant.

On the subject of educating the natives the following observations occur in the earliest Report of the Committee, and are quoted at length in order to shew the principles on which they profess to act, in this branch of their affairs.

"The servants of Christ, who would raise up "a Church amongst an idolatrous people, must "never lose sight of their master's injunction to "unite the wisdom of the serpent with the "harmlessness of the dove. Sound policy re- "quires us to proceed with caution, and to assail "with a delicate and tender hand, deeply rooted "prejudices. Our great object being, to con- "vince those who are in error, and to turn them "by the persuasive power of truth, "from dark- "ness to light, and from the power of Satan to "God," it is folly to excite disgust by an open "and direct attack upon hereditary superstiti- "ons. This would be to stir up strife, and "kindle animosities, when we ought to soothe, "and convince, and draw with the cords of love.

"The Gospel of Christ requires no such expe-
"dients; it teaches us to admit the light by a
"wise system of adaptation to the strength of
"the visual organ, and to communicate instruc-
"tion as men may be able to bear it.——
"The Committee have, on these grounds, felt
"the necessity of regulating their Schools, by
"the character of those whose welfare they
"would promote. Whilst the ultimate object
"at every Missionary station is the same, Chris-
"tian love suggests a variety in the means used.
"Thus, whilst in some places all the combined
"means of Christian Schools, and Christian Or-
"dinances are admissible, so that the Mission-
"ary shall have full scope for the exercise of his
"zeal and talents, in others the efforts of the
"Missionary must be limited to the manage-
"ment of Schools. Again there may be a variety
"in the character of the Schools themselves. At
"some stations Schools of a strictly Christian com-
"plexion may be established, in which the Scrip-
"tures shall be introduced, and a complete
"course of Christian instruction shall be adopt-
"ed; whilst in other places, it may not be
"wise, for a season at least, to introduce the
"Christian Scriptures, or to attempt more in the

"Schools than the Elements of reading and "writing, or what may be called a course of "moral and scientifical instruction.—The cha- "racter of their Schools varies, therefore, ac- "cording to circumstances. Thus at Chunar, "the School Establishment consists of,—1. An "English Free School,—2. A Persian School,— "3. A Hindoostanee School; in the two former "of which, the Scriptures and Scripture Cate- "chisms are regularly taught. Similar to this "is their Establishment at Agra, and other "places. But at Burdwan, where the Children "are entirely Heathen, the Scriptures do not "form a part of the stated course of instruction. "Where we cannot effect what we would, it is "the part of prudence to attempt what we can. "By teaching a large body of Children to read "and write, affording them the means of obtain- "ing useful knowledge, and training them up "in habits of moral reflection, a great benefit is "surely conferred, a good foundation is laid of "future improvement; and if these humble la- "bours be accompanied by prayers for the Di- "vine Blessing, the Committee cannot doubt "that they may prove eventually instrumental "of the highest good."

On the arrival, in the year 1819, of the Reverend Messrs. Jetter and Deerr, Natives of Wirtemberg, and Ministers of the Lutheran Church, the superintendance of the Schools, established in Burdwan by Mr. Stewart, was transferred to their care. To these Schools, increased to the number of thirteen, a Central School had been added for the purpose of imparting instruction in the English language. The eagerness of the Natives to learn English incites them to obtain the necessary previous qualification in their own tongue, and proficiency in this alone is the channel by which admission to their favorite study is procured. The first Classes of all the Society's Schools, are brought together in the Central School, and placed under an English Master, the boys belonging to it, to the number of 50, having the peculiar privilege of being supported as Weekly Boarders.

The Settlement of the Missionaries at Burdwan rendering it necessary to provide accommodation for their residence, a suitable house, capable of receiving two families, has been erected near to the Central School. The Reverend Mr. Perowne, an English Clergyman, subsequently

joined this Station, and officiates, in the new Church, which the British Residents, assisted by Government, have lately constructed there. Four Natives have recently been baptized at Burdwan, one adult, and three youths approaching to manhood.

On reaching Burdwan, Mr. Jetter took charge of the Central or English School, while the superintendance of the Bengallee Schools devolved on Mr. Deerr. The promising state of efficiency, in which the Schools were committed into their hands, has not been allowed to decline. The last Examination of the School, undertaken by the Reverend Mr. Thomason, proved highly satisfactory. In addition to the Schools under Mr. Deerr, latterly amounting to fourteen; five more had been established near to the Mission Premises, by Mr. Perowne. Ten Schools for female Children have also been recently formed at Burdwan.*

* The following is the state of the Burdwan Schools, according to the latest Report:

Under Mr. Perowne, including the English School, five Schools, containing	420
Under Mr. Deerr, fourteen Schools, containing	1254
Ten Female Schools, containing	243
	1917

THE Books at first employed for tuition at the Burdwan Schools, were principally publications obtained from the School Book Society. The Reverend MR. THOMASON, who presided at the Examination of some of those Schools in March, 1819, was much gratified at the result; and remarks, that it was highly interesting to hear a large Company of Bengallee Boys explain the Government of England, speak of the two Houses of Parliament, the Army and Navy, and the Universities and Chief Cities of the United Kingdom. Up to that period, MR. STEWART had very wisely, as MR. THOMASON observes, withheld the Scriptures, as a reading Book from the Schools, though he gave them to understand that the Scriptures were to be introduced into the Central School by the Missionary. It does not appear from the Reports of the Committee, that this innovation, which was adopted on the arrival of MR. JETTER, excited disgust. It seems, that in the indiscriminate avidity among the Bengallees to learn English, all prejudice against the means by which this instruction is imparted, is absorbed. Hence, without a murmur, and even with alacrity, as attested by the Reports of their Examinations, the Boys are in the constant

habit of reading and explaining Dialogues on the creation and fall of Man, the contents of which are diametrically opposed to Hindoo Principles, and Extracts from the Gospels. Nay, "The Bramins stood by and heard them speak of JESUS, the Son of God and Saviour of the World, and of his command to go and preach the Gospel unto all the world without uttering a word of opposition."* Latterly the Boys had made such advancement in reading the Bengallee Scriptures as to have commenced the perusal of the Epistle to the Romans. Their readiness in explaining the parables, and especially in unfolding the doctrines of the Gospel is stated to be very remarkable, and the Pundits themselves are represented to assist them in these studies. Adverting to the conduct of the pupils, their Pundits and their Parents, MR. DEERR entertains the conviction that "as there is a general reception of the Gospel, so there is a growing acquaintance with it. Beyond this, however, he has little to say."

* Fourth Report of the Calcutta Committee of the Church Missionary Society, Page 8.

"It was particularly enquired of him whether he could relate any striking *moral* effects of his instructions, either amongst the Boys themselves, or in the Villages: he could say nothing satisfactory on this subject. The people are still given up to their Idols, the Boys are still devoted to their Poojahs and Festivals. No apparent change has been produced, except in the very few instances wherein the word has been received in the truth."*

It has already been mentioned that the Committee had besides Burdwan, early established Schools at Agra, Meerut, Chunar, Kidderpore, Lucknow and Benares. The Schools at Agra were carried on for some time with considerable success, though the distribution of rewards to the Children at first excited a strong feeling of jealousy among the natives, which was not very judiciously treated by the Managers of the Schools, though their suspicions were allayed in process of time. The English School has since been given up from the want of a suitable Teacher, but the Chaplain of the Station has es-

* First Report of the Calcutta Auxiliary Church Missionary Society, Page 12.

tablished a School in the Cantonments for all classes.

No distinct account can be obtained of the Schools at Meerut, from the correspondence contained in the Reports of the Committee with the Reverend MR. FISHER, whose attention seems to have been almost wholly devoted to the religious edification of the European Soldiers, and to the direct conversion of the Natives.

THE Schools at Chunar are under the management of the Reverend Messrs. GREENWOOD and BOWLEY, the former of whom has been removed from Kidderpore, where he was at first employed. The Committee have four Schools at Chunar, Viz. an English Free School for the Children of Invalids, Native Christians, and also for Natives of other religious persuasions, the attendance on which consists of between 30 and 40 individuals, of all descriptions, who read any books which are put into their hands. A School for Native Christian Women and Female Children, where 35 adult Women and 11 Girls receive Instruction in English and Hindoostanee, A Persian School with above 40, and a Hindee

School with about 60 Pupils. In all these Schools, some parts of the Scripture are committed to memory. It is proposed to establish, as opportunity may offer, a chain of Schools in the villages between Chunar and Benares. The English School however is no longer dependant on the Funds of the Society, the Government having granted an allowance for a Schoolmaster to instruct the descendants of the European Soldiers, in which tuition Natives are allowed to participate.

At the neighbouring Station of Benares, a School was established at the instance of the Reverend Mr. Corrie, for the instruction of the younger drummers and fifers, and for the Children of Native Christians, attached to the corps usually cantoned at Secrole, the Military post of Benares, the expences of which are nearly defrayed by local contributions.

A remarkable proof of generosity and liberal feeling has been evinced by two rich Natives of Benares, named Joynarain Gossaul and his Son, Colly Shunker Gossaul. The father had esta-

blished a School at Benares for general instruction, and engaged to allow two hundred Rupees per mensem towards it's support. He died, however, before he had executed, according to his intention, the necessary deeds of trust to the Committee of the Church Missionary Society, and his Son spontaneously confirmed his fathers endowment, by making over to the Committee landed property sufficient to cover the disbursement contemplated by JOYNERAIN GOSSAUL. The allowance granted by the founder being inadequate to the expences of the Establishment, the Government with a view to encourage similar acts of liberality, consented to defray the monthly excess, amounting to 252 Rupees from the public Funds. Besides the common Spelling Books employed in acquiring the English language, and which contain ideas totally at variance with polytheism, the New Testament, is, *in conformity to the will of the Founder,* used by the first class, and all the Hindoo Boys who learn the Persian language read the Persian New Testament as a class book. The Scholars are stated to prefer the New Testament to any other English Book. According to the latest accounts the number of Boys in the Benares Charity School was 141, The School

at Lucknow has been discontinued in consequence of the death of the Superintendant.

THE Kidderpore (and Calcutta) Schools are Eight in number, the list of attendance on which averages about 770. Besides these, a School is established at Mirzapore where about 40 Boys receive daily instruction in English and in Bengallee. The New Testament is according to the Committee's Reports, now introduced into all these Schools without the occurrence of opposition.

THE Home Committee having expressed a wish, that an Institution should be formed at this Presidency, comprising a Mission House, a Mission Church, a Seminary to be made subservient to the views of Bishop's College, and a Printing and Book-binding Establishment, the Calcutta Committee purchased an Estate at Mirzapore for the sum of 20,000 Rupees; considerable additions have been made to the Building, and a Lower Roomed House is erecting, destined for the accommodation of Missionaries. Thus, to use the words of the Committee's Fifth Report, "Mirzapore is rapidly assuming the form of a Missionary settlement," and they confidently hope

every advantage will be possessed for a vigorous prosecution of these important objects."

THE Committee have uniformly been assiduous in the circulation of religious publications, a proof of which is afforded by the fact of their having, during the twelve months of which their last Report treats, printed for the use of Schools and for distribution by the Missionaries, 17,150 Tracts and School Books. The number of Children in the whole of the Schools under the charge of, or immediately connected with the Society, is computed to be nearly 4000, who, according to their age and capacity, are all receiving Christian instruction.

AT most of the principal places, where Schools are established, Missionaries reside, and it will be expected that some account should be given of the proceedings of those Gentlemen, with regard to the grand and ultimate object of their deputation, the diffusion of religious truth. The congregation under the native convert ABDOOL MESSEEAH, at Agra, is represented to consist of about 40 or 45, of whom 18 are females, and 12 males, weavers by trade, the remainder are the wives

of drummers, &c. The description of persons stated to be converted by Missionary exhortation, is not always clearly indicated, in the periodical communications of the Committee. Thus, the persons baptized at Burdwan are, with one exception,* merely mentioned as qualified to be received into the Church, without any explanation of their worldly condition. In the fourth Report the Baptism of three women and four children, is recorded without any specification, and in the Sixth Report an addition of seven men and three women to the Church by baptism, is simply announced. These observations are not made in a spirit of cavil, but merely to account for the absence of that explanation which might be expected in the present Work. The number of converts, made during the period when the Reverend Mr. Corrie, was Chaplain at Agra, the writer has not the means of ascertaining from the documents to which he has had access; nor, indeed, does this publication profess to take so distant a retrospect. Probably, however, the aggregate of conversions at Agra, since the date of the Committee's first address to the Public, in 1817, is correctly stated at seventeen.

* He was a Monitor of one of the Schools.

THE Reverend MR. FISHER, the Chaplain at Meerut, is in the regular service of the Honorable Company, and has no official connection with the Church Missionary Society, though he has proved himself a most zealous coadjutor of that Institution. In 1819, he had a congrègation of eleven native Christians, and it appears from the Report of the Committee, issued in 1823, that he had baptized several natives in the course of the preceding year, amongst whom was a Seik, with his wife, and three male children. One of the converts was a Saadh, of which curious sect an account will be found in the Appendix. Among other converts, MR. FISHER mentions his own coachman, whom he describes as an intelligent and well informed man, and to have been of much use to him as an interpreter. Latterly MR. FISHER has baptized another Bramin, and a woman, respecting whom no particular account is given in the Reports.

AMONG the natives baptized by MR. FISHER, was a Bramin of high cast, named PURUB OO DEEN, a non-commissioned officer in the 1st Battalion 25th Regiment Native Infantry. This occurrence having taken place without communication

with the commanding officer, it was reported to Government, who ordered a Court of enquiry to investigate the means which had been adopted, to induce the individual in question, to embrace the Christian faith. It appeared from the man's evidence, that when a volunteer on the expedition to the Isle of France, in the year 1810, he had been struck with the regular observance of the sabbath, and the manner in which the Europeans resorted to the Church, and resolved to make enquiries respecting the Christian religion, on his return to India. He had not leisure to do this until he was stationed at Meerut, when he, of his own accord, sought MR. FISHER'S advice, which ended in his conversion. Some degree of temporary alarm and dissatisfaction was excited in the corps at the circumstance, but only one instance occurred of PURUB OO DEEN'S being insulted by his comrades. PURUB OO DEEN was allowed the choice of remaining with his Battalion, or being provided for in some other way. He has since continued to reside at Meerut, where he receives the amount of his former pay and allowances. MR. FISHER bears the highest testimony to the propriety and consistency of his conduct.*

* "MATTHEW PEEROHDEEN" (remarks the Reverend MR. FISHER in a letter to the Archdeacon,) remains in the old gate-

One Bramin convert being persecuted by his friends, apostatized from his new faith—he wished to return to them, but was rejected. Become an outcast, he sought reconciliation with Christianity, but Mr. Fisher scandalized by his back-sliding, and doubting his sincerity, for a while refused to listen to his solicitations. At last, however, apprehensions being entertained that he, his wife and several children, discarded by both Christians and Hindoos, would be exposed to starvation, the unfortunate man was admitted to a further trial.

The instructions of the native converts are not heard with much complacency by their countrymen in the vicinity of Meerut. The whole of the pupils of one convert who kept a School deserted him, of one accord, under the fear that

way; he has felt a desire to return to his Corps to prove that the "Sahib Logs" do not think hardly of him, now that he is a Christian, and expressed some unwillingness to accept of any other situation; more especially as the non-commissioned officers of his regiment have manifested a desire that he should return. He, however, blesses God that he has enjoyed opportunities for religious instruction, which he might not have obtained elsewhere, and is now contented to go or stay. I hope he will not be forgotten, and that something may yet be done for him."—*First Report of the Calcutta Auxiliary Church Missionary Society, Page* 31.

he aimed at making them Christians. Another who preaches in the neighbouring villages is sometimes welcomed and respectfully treated, but at others, "he is hooted and pelted away."

THE Society have two Establishments in the district of Benares, in the city of that name, and at Chunar. They have also one at Buxar. The duty of these is divided between the Reverend MR. GREENWOOD, and the Reverend MR. BOWLEY. At Benares, little more has been done besides the establishment of the Schools described in the preceding pages. On the representation of the Chaplain of the station, a Chapel has been erected for the use of the Native Christians, in number about 50, who attend worship in Hindoostanee, half the expense of which was defrayed by the Committee, and the remainder by private subscription. A Hindoo woman was baptized by the Reverend MR. FRASER, the Chaplain, on the occasion of the building being opened for Divine Service.

In consequence of the representations of the Reverend MR. CORRIE, a Church has recently been constructed at Chunar, towards the cost of

which all classes of persons in different parts of the country contributed. The Church is fitted up for the double purpose of English and Hindoostanee worship. There are about two hundred European Invalids stationed at Chunar, and the number of Native Christians is between 80 and 100. It is asserted, also, in the reports from this station, that several respectable natives express their approbation of the doctrines of Christianity, speak slightingly of Hindoo superstitions, and study the Gospel in private; but deterred by the inconvenience and disgrace, involved in a loss of cast, they shrink from an open profession of what they admire and believe.

THE forlorn state of the indigent Christian widows of the native converts at Chunar, was not overlooked by the Committee in considering the wants of the Chunar congregation. Rejected by their own countrymen, and not sufficiently regarded by the English, their case was deplorable. The Committee accordingly represented these circumstances to the Government, by whose liberality twelve alms houses have been erected at the public charge for these destitute individuals—an act of benevolence which shines

conspicuous even amid the varied lustre of Lord Hastings' administration.

There are about forty native Christians at Buxar, where a native Catechist, deputed from Chunar, resides. The Reverend Mr. Bowley occasionally visits this station. On Mr. Corrie's passing this place on his return to the Presidency, the European and Native Christians engaged to contribute certain monthly sums, in order to defray the expence of erecting a small Chapel there.

A Missionary station has recently been established at Goruckpore, and the Reverend Mr. Morris will also officiate in the church, which is building at the joint expense of the gentlemen of the station, and of government. At this place also a branch association was instituted in May last.

The Missionaries actually employed by the Society amount to eleven, and are dispersed on duty at the Presidency, and at the several stations to which allusion has been made, in the foregoing sheets. In the places of worship where the Mis-

sionaries of the Society officiate, about 250 (natives), are reported as regular, and attentive attendants, of whom 80 are communicants.*

UNDER the present head, it only remains to notice the unfortunate death of the Reverend MR. SCHROETER, at Titylaya, where he had already acquired considerable knowledge of the Thibet language. From the reports of his enquiries and exertions, and from the materials which he has furnished for a Dictionary and Grammar of that tongue, it may be inferred that had his life been spared some time longer, he would have usefully promoted the cause of letters by rendering the language, and literature of Thibet, accessible to the learned of Europe, whatever might have been his success in the more immediate objects of his Mission.

FOR the gratification of those who admire the descriptions of Hell, by Virgil and Dante, and are curious in such matters, the following account is annexed as furnished by MR. SCHROETER, of the notion entertained by the Thibetians of the future punishment of the wicked. It is an

* First Report of the Calcutta Auxiliary Church Missionary Society Page 35.

Extract describing certain transactions between the Angel of death and a sinner.

"THE Angel of death asks the sinner, What "sin have you committed? Have you killed a "Lama? Have you killed a Father? Have you "killed a Mother? Have you killed a Child? "Have you killed a Brother? Have you killed "a Cow? Have you poisoned? Have you lain "with one near of Kin? Tell what have you "done. The answer of this man: I have done "nothing, he says. The Angel looks in the "looking-glass, he opens or shews the book, "then he seizes that sinner, binds him, knocks "him with a hammer, pinches him with pincers, "divides his tongue, pulls the heart out, puts him "in prison, keeps him in an iron house, boils "him in a copper vessel, saws him asunder, de- "vides him with an axe, bores him through, cuts "him with a razor, nails him with nails, beats "nails in his flesh, puts him in boiling hot water, "presses him with stones, hangs him on a tree, "fills excrement in his mouth; so he does for a "long time; whilst* bad business is not done "away, he is tormented in hell."

* It will be recollected that MR. SCHROETER was a Foreigner.

THE proceedings of the Committee with reference to the instruction of Females, will be noticed in another place. In aid of this object above 9000 Rupees were received during the Committee's last year of account. But for the general purposes of the Institution only 3,655 Rupees were collected during the same period at the Presidency. The expenses of the Committee have constrained them to draw annually on the society in England to a very considerable extent.—Between July 1822, and September 1823, the Bills on England amounted to Rs. 59,096.

THE Archdeacon of Calcutta is Secretary to the Committee.

CALCUTTA CHURCH

MISSIONARY ASSOCIATION.

THE formation of this Association was notified to the public in September, 1823, the following resolutions having been adopted in the previous month as its rules :

"THAT the friends of the Church Missionary Society here assembled, deeply impressed with the call now made upon them, deem it their duty as Christians, to co-operate, as far as their circumstances and abilities may allow, with the Missionaries of that Society resident in Calcutta,

in promoting the propagation of the Gospel around them.

"THAT with this view we form ourselves into an Association in connection with the Corresponding Committee of the Church Missionary Society for Africa and the East, to be denominated the CALCUTTA CHURCH MISSIONARY ASSOCIATION.

"THAT the objects of this Association shall be those of the Parent Institution; comprehending therefore whatever may tend to advance the Missionary cause, according to its ability and resources; and especially to call forth the zeal of well-disposed persons in the Established Church —to support Missionary exertions—to collect and disperse as widely as possible, information connected with Missionary subjects—and superintend schools for the poor Native Christians and the Natives of India in general.

"THAT all persons subscribing statedly to the Association (to whatever amount) be considered Members, and as such be supplied with a copy

of the corresponding Committee's quarterly publication.

"THAT the business of the Association be under the management of a President, Vice Presidents, a Treasurer, a Secretary, and a Committee consisting of not less than twelve laymen members of the Established Church, and all Clergymen of the Church of England contributing to the funds of the Association, and all Missionaries of the Church Missionary Society, with power to associate with themselves any friends of the Society who may be willing to collect contributions in aid of the Association.

"THAT meetings for the despatch of business take place once a month, on the Tuesdays immediately preceding the Church Missionary meetings, which fall on the last Thursday in the month; five members being competent to act.

"THAT a general meeting of the Association be held annually, on a day to be fixed hereafter, when a Report of the Proceedings of the year shall be read, a statement of the receipts and disbursements presented, and a new Committee

chosen, eight of whom shall be appointed from the old Committee, and four from the general body of Members."

In the Appendix will be found a correspondence which appeared in the public Newspapers of the Presidency, at the period of the announcement of the formation of this Society. The objections offered to its Establishment at that particular time, were not considered by the Committee, to form any sufficient reason for delay, and the objects of the Society were fully acquiesced in by the Bishop, who contributed largely to a particular purpose of it, from a fund at his disposal.

The design of the Association is, general co-operation with the Missionaries of the Church Missionary Society of Africa and the East, resident in Calcutta. This co-operation is exercised by endeavours to enlarge the resources of the Society, by stimulating the zeal of the Members of the established Church, by advancing the Missionary cause in the circulation of information relating to it, and by superintending Schools for indigent Native Christians and the Natives

of India in general. The success of the Association in the prosecution of the objects is described in the Report read at their first Annual Meeting, which took place in May last. The Association has seven Schools in active operation, in which about 130 Boys are instructed. A very favorable account is given of the first public Examination, in which the first class is stated to have evinced a familiar knowledge of the Gospels, and of ELLERTON's Religious Dialogues, in the Bengallee language, and an acquaintance with various subjects of Scripture and Geography. In addition to the Schools, a Chapel has been opened for native preaching, which is frequented, on an average, by from fifty to eighty natives. With the sanction also of the Bishop and the Society with which the Association immediately co-operates, it is proposed to establish a regular place of worship for adults, according to the form of the English Church, in the Hindoostanee, Portuguese and Bengallee languages.

THE receipts of the Association since it's formation amount to above 5,500 Rupees, of which about 1,200 have been expended on the Schools, and 3,000 appropriated to the intended Chapel.

The Reverend D. CORRIE, Archdeacon of Calcutta is President.

THE other members of the corresponding Committee for the time being, Vice Presidents.

G. BALLARD, ESQ. Treasurer.

The Reverend J. WILSON, Secretary.

CALCUTTA

DIOCESAN COMMITTEE

OF THE

Society for Promoting Christian Knowledge.

THE zeal of the late Bishop MIDDLETON led to the formation of this Committee, from whose operations, for several years encouraged by his fostering care, guided by his superior sagacity, and rendered popular by his invariable moderation, very extensive good has resulted.

THE Diocesan Committee desire to be considered, not as a distinct body, but as acting in concert with the Parent Society in England for the advancement of the interests of Religion

throughout the World. Its primary exertions are devoted to the encouragement of Christian principles in those who already profess them, by supplying all European stations in the East, their Churches, Schools, Hospitals, Prisons and Ships, with Bibles, Prayer Books and Religious Tracts. It's second object is the gradual conversion of the myriads under the British Rule in India, to whom the Gospel is unknown, by the process of Christian education. Disclaiming all views of direct proselytism, they would strive to embue the Indian youth with, at least, a knowledge of Christian morality, leaving to the decision of his more mature age, the improvement or rejection of the light he may have acquired.

In imitation of the establishment of this Committee, District Committees were shortly afterwards instituted at Madras, Bombay, Columbo, and Prince of Wales's Island,* to some of which, on failure of their own supplies from England, an ample stock of Books has been furnished by the Calcutta Committee. From their

* This Association is denominated the Prince of Wales's Island and Bencoolen District Committee.

stores also a liberal supply of elementary Books was transmitted to New South Wales, for the use of the numerous Children of European Parentage in that Colony. In July 1819 the Committee had also the pleasing opportunity of sending a stock of religious Books to the Colony of Pitcairn's Island, in the Southern Pacific Ocean.

For more convenient and ready circulation of the books belonging to the Committee, depôts have been established at several stations under this Presidency. The Committee have not confined the supplies of books to importations from England, but have printed some translations in the native languages of religious works. In their first undertaking of reprinting useful works, they received pecuniary aid from Government, which granted them a sum equal to the estimated expense of printing an Edition of an elementary Book of Education, of high character, for the use of Regimental and other Schools. In the last Report of the Committee appears the following enumeration of Books and Tracts disseminated through their instrumentality

Books and Tracts sold, - - - -	1809
Do. Do. gratuitously distributed,- -	10,477

THE establishment of Native Schools, in whose course of instruction the Committee consider the doctrines of Christianity to form an indispensible ingredient, is the principal feature by which the secondary object of the Committee is distinguished. In announcing this important deviation from the plans of some other Societies in Calcutta, whose common object is the diffusion of the blessings of education in the manner most acceptable to those whom they propose to enlighten, the Committee seemed to be well aware of the obstacles they must expect, and describe with an apparent degree of hesitation* the obligation they are under to act according to the spirit of the laws of the Society, of which they are an adjunct, by furthering the declared and specific object of promoting Religious truth. Before the laudable prudence and moderation, however, which have marked the prosecution of their system of instruction, all early obstacles appear to have given way. Those portions of the Scriptures which they are stated to have introduced into the lessons of the Schools under their charge, are of the most plain and uncontroversial character, chiefly consisting of those

* See Introduction to 3d Report.

simple and pathetic narratives so captivating to youthful and unsophisticated feelings. The Committee do not deny that some distrust of the system at first prevailed, but the apprehension was transient, and the full attendance on their Schools soon evinced it's dissipation. According to the assertions of the Committee, "Parents are every where perceptibly laying aside their prejudices" and "sanction, in concert with their religious Guides, the Extracts from the New Testament selected for the daily tasks of their children."

The Committee have adopted the method of establishing Schools by circles, comprising a few miles in extent; each circle containing five Bengallee Schools, and one Central School, in which English is taught. One circle is fixed to the southward of Calcutta, including Russapuglah and Baloogunge, and a second to the Northward of the Metropolis, in the direction of Cossipore. These circles have recently been under the superintendance of the Rev. Messrs. Morton and Christian, Missionaries from the incorporated Society for Propagating the Gospel in connection with Bishop's College. The Com-

mittee have also taken a large School at Barripore under their care, and erected a School house of their own, the management and immediate supervision of the whole having been undertaken by the Salt Agent. They have also resolved to extend their labours to the other side of the Hooghly, and to establish from time to time, as opportunities may present themselves, Native Schools reaching from Sulkeah to Seebpore, or Bishop's College.

THE late Bishop had proposed to Establish a Christian School to be attached to the Church of ST. JAMES, at Calcutta, from charitable funds placed in His Lordship's hands, upon a spot of ground granted by Government for the purpose, but the amount at the Bishop's disposal not being adequate to complete the work, the Committee voted a sum exceeding 2,000 Rs. in aid of that object. The School has since been opened and is now regularly attended by Hindoo and Mussulman, as well as Christian Boys.

THE Community of Calcutta contribute very liberally to the support of the Diocesan Committee.

In imitation of the Bombay District Committee, which had adopted the practice established by the Society in England, the Calcutta Committee have established "Lending Libraries" at several Stations in the Interior, containing selections from the Society's Publications, which are issued freely for the use of European Soldiers, and others, under certain regulations. These Libraries are under the control of the Station Committee or Chaplain, or in the absence of both of these, the Commanding Officer is requested to take charge of the Library, which is considered as attached to the Station, and is transferred from Regiment to Regiment according to the Relief. The Books from these Libraries are eagerly sought for; a fact which at once confirms the wisdom and humanity of a measure, so eminently conducive to the comfort, amusement and instruction of a class of persons, who, in this enervating climate, have little to relieve the listlessness arising from the necessary confinement within the doors of a Barrack, and which, in some instances has been known to lead to the most lamentable consequences.

The Right Reverend the Lord Bishop

is President of the Committee; the Reverehd J. HAWTAYNE, Secretary; and HENRY WOOD, Esq. on the part of the Bank of Bengal, Treasurer.

THE General Rules of the Committee are here annexed,

"THAT THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE having, for more than a Century, extensively, zealously and successfully contributed to the diffusion and maintenance of the knowledge and practice of the CHRISTIAN RELIGION, is justly entitled to general gratitude and support: and especially in this Country, which, almost from the first establishment of the SOCIETY, has been the scene of its active and benevolent exertions.

"THAT, with a view to increase its means of usefulness, and to co-operate in the prosecution of the several objects proposed by that SOCIETY, a DIOCESAN COMMITTEE, formed upon the plan of those, which are established in the several Dioceses in England and Wales, be now instituted in this City, which shall be open to all the

Subscribing and *Corresponding* Members, who shall find it convenient to attend.

"THAT *Corresponding* Members be persons not resident in Calcutta, but recommended, or invited to correspond with the Society, for the purpose of acquainting it, from time to time, with the *state of Religion* in their neighbourhood; of suggesting such methods of doing good, as occur to them; of distributing Bibles, Prayer Books, or any other Books and Tracts recommended by the Society; and of remitting such occasional Benefactions, as they themselves are pleased to contribute, or are enabled to collect from well-disposed persons.

"THAT the mode of Admission, both of *Subscribing* and *Corresponding* Members, shall be by Recommendation and Ballot, in the same manner as into the Parent Society; and that the *Rules and standing Orders* of the Society shall be the basis on which this Committee shall be formed, and shall regulate all its proceedings.

THAT the necessary expence of becoming a *Subscribing* Member of the CALCUTTA DIOCESAN

COMMITTEE, shall be a Benefaction at Admission of TWO GOLD MOHURS, and an Annual Payment to the same amount, to be paid in advance. —But, as it is presumed that many (considering the important and salutary design) would gladly contribute, whether they be Members or not of the Society, general Subscriptions be therefore promoted throughout this DIOCESE, by Donations and Benefactions, annual or occasional.

"THAT all Monies on account of the Society be paid either to the Secretary or Treasurer:— and that Annual Subscriptions be due from the First of May in every year.

"THAT this Committee do meet *four times* in the year,—

"On the *first Monday* in *January*,

"The *first Monday* in *April*,

"The *first Monday* in *July*,

"The *first Monday* in *November*,

at Eight o'Clock in the Morning, at the house of the BISHOP; and at such other times as may be found convenient.

"THAT the business of every Meeting shall commence and terminate with the Devotions which are used by the PARENT SOCIETY, and annexed to their *Standing Orders*.

"THAT the Officers of this Committee do consist of a President, a Treasurer, and a Secretary.

"THAT the BANK of BENGAL be requested to be Treasurer.

"THAT, in the absence of the President, some Member, who is present, shall be requested to take the Chair, and that no business shall be proceeded upon, unless, including the Chairman, four Members be present.

"THAT the Secretary do transmit, at least twice in every year, the Minutes of the proceedings of this Committee to the GENERAL BOARD OF THE SOCIETY IN LONDON.

"THAT a Select Committee of the Subscribing Members, be appointed to assist the Secretary in transacting the business of this Committee, who shall meet him, for that pur-

pose, once within seven days previously, and once within the same interval subsequently to every General Meeting; and at such other times as they shall judge expedient;—and that they have power to call a Special General Meeting, when it shall seem fit to them:—and that they, or any four of them, be competent to act. That all accounts relating to the Society be passed by the Select Committee; and orders upon the Treasurer be signed by the Secretary, and countersigned by three Members of the Committee.

"THAT one-third part of the amount* of all Benefactions and Contributions shall be *remitted* annually to the Secretary's Office in London, as a Benefaction in aid of the general designs; and that the remaining two-thirds be appropriated, from time to time, to the special purposes of this Committee, and particularly to the obtaining from the BOARD IN LONDON a local deposit.

* It is to be understood that it is only by such additions to the General Fund that the SOCIETY are enabled to dispense their Books, at the very low prices, at which they are furnished to Subscribing Members,—and that the remaining two-thirds *will* purchase from the SOCIETY a far greater number of Books than could be procured from the Bookseller for the whole sum, by persons not being Subscribers—and on an average three times as many as that sum would purchase, were the Books to be reprinted in India.

of Books, at the reduced prices of the SOCIETY, to be under the immediate superintendence and disposal of this Committee.

"THAT the General Committee do meet, for the purpose of receiving the Benefactions at Admission, and annual Subscriptions of the *Subscribing* Members; the payments for packets of Books, and any Donations, annual or occasional, in behalf of the Society; balloting for those whose recommendation shall have been notified to the Secretary, at least fourteen days before such General Meeting; of transmitting Requests for such Books and Tracts, as the Members may wish to obtain from the SOCIETY in LONDON,—and, in general, of advancing to the utmost of their power, the Interests of the Society, and its several designs for *the promotion of Christian knowledge.*

"THAT, in pursuance of these objects, the Clergy and other Members of the Society be requested to enquire into *the state of instruction of the Poor* in the Prisons, Hospitals, Cantonments, Barracks and elsewhere, in their respective neighbourhoods,—and whether there be any want of New Testaments, Bibles, or Com-

mon Prayer Books in any of them; and where there is no proper Fund for purchasing, that these and other publications of the Society be furnished to them gratuitously, or otherwise, on application through the Secretary of this Committee to the Board in London, and with the approbation of the same; or from such local deposit of Books attached to this Committee, as is referred to in the Sixteenth Resolution above.

"THAT these Resolutions be regarded as the *Standing Rules and Orders* of this Committee; and that none of them be repealed, suspended, or altered, unless notice of such intended Repeal, Suspension or Alteration shall have been communicated, through the Secretary, to a General Meeting of the Committee, holden at least fourteen days previously to that, at which the question shall be determined;—and that at such determination, there shall be at least ten of the *Subscribing* Members present;—and that the same rule be observed for revoking or altering any thing that has been settled by balloting."

BENGAL

AUXILIARY MISSIONARY SOCIETY.

THIS Society was instituted in December 1817, with the view of promoting the objects of the Missionary Society established in London, in the year 1795, whose purpose is "to diffuse the knowledge of the Gospel among the Heathen" without reference to the opinions of any particular sect or class of Christians. The design of the Calcutta Institution, as avowed in the Rules annexed to this article, is to make the province, of Bengal proper, the scene of their primary operations, which however are not to be limited to this boundary "should the state of the Funds and the openings in Providence permit." The Missionaries of this Society, therefore, are in a manner pledged to make the spiritual interests of the Bengallees their especial concern, and not to seek more distant fields of labor, while the soil,

which they have, in the first instance selected, shall be unexhausted. This is an important point to those persons who are desirous that Missionary efforts in India should be first exerted in those parts of the Country, where the inhabitants of it are of a gentle disposition, in some degree acquainted, if not familiar, with the customs and habits of Europeans generally, and aware of the declared sentiments of the Government, which tolerates Missionaries without affording them any direct countenance. The plans of the Society embrace the distribution of the Holy Scriptures, the circulation of religious tracts, the preaching of the Gospel both in fixed places of Worship and in open spots, and the establishment of Schools, in which the Bible is a branch of instruction. Little is communicated in the Society's Reports regarding the circulation of the Scriptures: Their mode of distribution, however, appears to be judicious. If an enquirer be able to read, a short Tract setting forth some of the principal truths of Revelation is given to him; if this, and additional Tracts of a similar character, seem to have been perused with attention, then an entire Gospel; and should he persevere in reading the Four Gospels,

then he is ultimately presented with the whole new Testament. Exceptions from this plan are made in favor of Natives of learning and respectability. Hence the Gospels, and especially whole Testaments, have not been distributed widely, but the number of Tracts, the distribution of which is under no restriction, issued by the Society, is immense: in the first five years of its existence the Society had printed 117,000 of these Tracts,* nor did they relinquish the

* The Writer has seen none of these Tracts, but the Reverend MR. ADAM, in his acute Pamphlet denominated "Queries and Replies," which contains abundant information on Missionary subjects, gives the following account of some of the Tracts he had read, including those enumerated in the first Report of the Society "I have read all that are mentioned in the above Extract, and several others besides, and with the exception of such as contain simple Scripture language, or a simple statement of Scripture facts, my opinion of them is that they are for the most part either mystical, or puerile, or both; which last is the character of three Tracts, not long since published by the same Society, which spiritualize a voyage from England, a journey to heaven, and an account of the compass. There is scarcely one fit to be put into the hands of a Native of understanding and reflexion, and only one, viz. that mentioned above under the title of which Shastro should be obeyed, in which even an attempt is made to prove the truth of Christianity; as if it necessarily followed that Christianity is true, because Hindooism is false, or as if the Hindoos were required or expected to receive a new religion from Christian Missionaries, without the offer of proof, and scarcely even the permission to object."

practice, until the formation of a distinct Association denominated the Calcutta Tract Society, to which the former have contributed a liberal sum, and transferred all the publications of that nature already in store.

In several parts of the town, Chapels have been erected where the gospel is preached to the Natives, and at the Free Mason's Lodge in Dhurrumtullah, one of the Society's Missionaries performs Divine Service on Sundays, to the native servants of the friends of the Institution, and of such others as approve that procedure, though complaints are made that heads of families do not encourage the practice. A Bungalow has also been erected at Chinsurah, where public worship in the Bengallee language, is conducted by the Missionaries at the Settlement. A Missionary Station, including Schools for both Boys and Girls, had been formed at Tollygunge, and a considerable sum expended there, on buildings for the residence of Missionaries and for school houses, but on the representation of the Reverend Mr. Corrie that this establishment would interfere with the plans of the Diocesan Committee, which had established Schools in that quarter, the Station

was resigned to the Committee, on payment of the expences which had been incurred by the Society.

As before observed, the preaching of the Missionaries is not confined to fixed places of Worship, but they address the multitude in the open air, whenever they can procure hearers, in the fields, streets, lanes, and bazars. Of this latter mode of disseminating divine truth, Kidderpore appears to be the principal scene at the Presidency. It is stated, that the Missionary who resides at Kidderpore, is frequently visited by the natives with the professed design of enquiring relative to the Christian doctrine. The attendance at the Chapels and in the streets is asserted, to have been "frequently of the most gratifying nature," but only one convert has rewarded the labors of five years. No mention is made of the cast, occupation or previous character of this individual, though the circumstances attending his baptism are minutely detailed. "He bore the brunt of persecution—his countrymen crowned him in derision, and placed in his hand the sceptre of mock royalty—his friends refused all intercourse with him---and his wife, when entreated to imitate his example, threatened to leave him, tauntingly desir-

ing him to go to heaven alone."* It is satisfactory, however, to know, that this couple are not likely to be permanently separated, the wife having subsequently become a candidate for Baptism.

A BRANCH of the duties prescribed to themselves by the Missionaries of this Society is, to journey into the interior of the Country, to preach to the natives in the high ways and market places, and there to distribute religious publications. Of some of these Itineracies, accounts are given in the reports from which this notice is compiled. The first comprized an excursion about 100 miles up the Hooghly, undertaken by four of the Missionaries, in December 1822. Whenever occasion offered, they propounded the truths of Christianity, and freely animadverted on the follies and acts of superstition which they witnessed. They were generally treated with civility, both by the mass of the people, and by the Bramins, an impulse evidently arising from habitutual good nature and indifference† in the former,

* Sixth Report page 8,

† On one occasion the conference ended with this complacent observation on the part of the native spokesman "that although we

and on the part of the latter, perhaps from repressed contempt. Yet the Missionaries affirm that in general their message was received with gladness, and nearly all who heard them, assented to the truths proclaimed, and indeed in one village it is said that, by a portion of the population, the communications of the Missionaries were received with deep interest, until through the influence of some Bramins with the other, their offers of instruction were derided, and themselves insulted, hooted at, and hissed out of the place. Nevertheless, they bore this injurious treatment with patience, and feelings partaking far more of compassion than of indignation. Near Kishnughur, they were summoned into the presence of a "Native Prince" who received them surrounded by about 25 Bramins. This company were at first disposed to treat their doctrines with levity, but being restrained by the dignified remonstrance of the Missionaries, they listened with patience to the end of their dis-

differed from them, they and we were going to the same place; as there are many ways leading to the same great city, and all proceeding in those different roads, certainly arrived there, so with religion; the Feringees are going to Heaven; Mussulmans also; we Hindoos, and you Sahibs, are also going to heaven."

course, and civilly, and coldly allowed them to take their leave.

THEY were afterwards much scandalized at seeing an old man playing at a game resembling Chess; on this hoary trifler, however, their rebukes made so much impression, that he "kicked away his toys, and seemed much ashamed at what he had been doing." At the village where this occurrence took place, an earnest desire was expressed for the residence of a Missionary. On meeting an immense crowd returning from an idolatrous festival, "almost mad with their delusive employment," the Missionaries, somewhat imprudently, chose that moment for announcing to them the doctrine of the Resurrection. An infuriated Bramin attempted to interrupt them, but the multitude proved a more willing and attentive audience than any they addressed during their tour. The anxiety to receive their Tracts was almost universal. At Culna, a place said to contain about 10,000 inhabitants, they as usual were desirous to restrict the donation of the Tracts to such as could read, but they were assured that their caution was unnecessary, AS IN CONSEQUENCE OF THE INSTRUCTION AFFORDED BY THE PUBLIC SCHOOLS

THERE WAS NOT A YOUTH IN THE TOWN WHO COULD NOT READ. The Missionaries affirm, that throughout this tour, their message had in general been received with gladness, and nearly all who heard them assented to the truths proclaimed.*

A LONGER journey to Moorshedabad and its vicinity was performed by three of the Missionaries who were absent about two months. The narrative of this tour (which contains more reflections than facts) generally exhibits results similar to that last noticed, though, it seems, more opposition was experienced from the Bramins. To quell this adverse spirit, in one instance, they had recourse to the questionable expedient of pretending to enter the name, &c. of their opponent in their memorandum book, and reminding him "that for persons of his turbulent disposition there was in Calcutta a most congenial place."† The Bramin bowed to this convincing argument, and offered no further interruption. By the Moossulmans they were uniformly repulsed. Of this class

* Fifth Report, Appendix, Page xxiii.

† Sixth Report of the Bengal Auxiliary Missionary Society Appendix, Page xxxii.

the Itinerants conceived no hopes, and consigned them to reprobation as odious, atrocious, and abominable.

THE establishment of Schools has been but a subordinate object of the consideration of the Society, principally in consequence of the attention of other institutions having been sedulously turned to it, and the difficulty of introducing Christian knowledge into such Seminaries;* but

* A Missionary, formerly stationed at Chinsurah, is stated to have anxiously endeavoured to procure Children for the purpose of being instructed in Christianity, but for a long time the inveterate prejudices of the Parents baffled all his exertions, though he afterwards obtained a single Hindoo Boy. 2d Report Page 11 and 12 published in 1820. It would appear however from the Appendix of the 5th Report that in 1822 there were 6 Schools (4 for boys and 2 for Girls) containing 250 Children, in which Christian instruction is afforded, the whole having commenced only a twelve month previously. These Children are catechized every Sunday morning in the presence of their parents and others, to whom the following remarks are imputed: "Well" say they, these Sahib loke (European gentlemen) are strange people!—They take our country—our Rupees—our Religion, and our Children too!—and yet they love us—for see here is a house which they have built—here are Teachers and Books which they provided—and they come themselves and sit down amongst us." Nevertheless according to the Reverend MR. MUNDY'S Statement "Chinsurah is still a valley of dry bones."

in addition to the Schools at Tollygunge transferred to the Diocesan Committee, Schools, where the Bible is taught, have been opened at Chitlah and Kidderpore. At the latter place a small School for girls is conducted by the wife of the resident Missionary. The Chitlah and Kidderpore Schools are regularly catechized on Sundays, in one of the Bengallee Chapels, where an attendance of 80 Boys frequently takes place. Christian instruction is likewise given at the Dhurrumtullah Lodge.

The Funds of the Society, which depend chiefly on general Subscriptions, are materially aided by the contributions of the Ladies' Branch Society and the Chinsurah Branch Society. A Branch Society formed in His Majesty's 17th Regiment of Foot, likewise assisted, to the full extent of it's means, while the Regiment was in the Country. According to the last Accounts, the Bengal Society was indebted to it's Treasurers, above 4,000 Rupees.

Messrs Alexander and Co. are Treasurers and the Reverend Messrs Trawin and J. Hill Secretaries.

RULES of the Bengal Auxiliary Missionary Society.

I.—"THAT this meeting do cordially approve of the plan and constitution of "THE MISSIONARY SOCIETY, established in London in the year 1795," and of which the following is the fundamental principle: "As the union of God's people of various denominations in carrying on this great work is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion amongst serious persons,) but the Glorious Gospel of the Blessed God, to the Heathen; and that it shall be left, to the minds of the persons whom God may call into the fellowship of his Son, from among them, to assume for themselves such form of government as to them shall appear most agreeable to the Word of God."

II.—"THAT a Society be now formed, to be denominated, "THE BENGAL AUXILIARY MISSIONARY SOCIETY."

III.—"THAT the design of this Society be to promote the objects of the LONDON MISSIONARY SOCIETY, chiefly in the province of Bengal.

IV.—"THAT the boundaries of Bengal be defined as comprising all that part of the country in which the Bengallee language is principally spoken.

V.—"THAT the preceding Resolutions are not intended to check the more enlarged usefulness of the Society, with respect to extending its operations beyond the boundaries of Bengal, should the state of the Funds, and the openings of Providence permit.

VI.—"THAT every person subscribing any sum Monthly or Annually, be considered a Member of this Society, and entitled to vote at its General Meetings.

VII.—"THAT any Subscriber being desirous of appropriating the whole or part of his or her Subscription either exclusively to the preaching of the Gospel, or to the distribution of the Scriptures and Tracts, or to the establishing of

Schools, or any other particular branch or branches of Missionary Work, such Subscriber be at liberty so to do.

VIII.—"THAT the affairs of the Society be conducted by a committee consisting of eighteen Members, including all the Society's Missionaries at the Station, to be chosen annually from among the Members of the Society, with power to supply any vacancies that may occur, and to add to their number if it be by them deemed expedient.

IX.—"THAT no Monies be paid out of the Fund, except under an order signed by at least one of the Missionaries under the patronage of the Parent Society, and two more Members of the Committee.

X.—"THAT all the proceedings of the Committee be subject to the approbation and control of the Parent Society.

XI.—"THAT the Committee meet for the despatch of business once a month, and oftener if requisite, at such time and place as they themselves may appoint;—three Members to form a quorum.

XII.—"THAT a General Meeting of the Friends and Members of the Society be held annually, in or about the month of January, to receive the Report of the Committee, and to elect officers for the year ensuing.

XIII.—"THAT all Meetings be opened and closed with prayer.

XIV.—"THAT in conformity to the spirit of the fundamental principles, the Members of this Society desire to maintain friendly intercourse with the Members of all other Societies engaged in the same glorious work; and that they will most cordially unite with them in imploring the Divine blessing on their labours."

CALCUTTA

BAPTIST MISSIONARY SOCIETY.

THE undermentioned "RULES" display the general views with which this Society was instituted.

I.—"THAT the formation of a Society for Missionary purposes is highly expedient: and as it must appear to every considerate mind, that the propagation of the Gospel, whether viewed in its positive tendency to ameliorate the present state of mankind, or in its indissoluble relation to their final happiness, is paramount to all other objects, that we think it an indispensable duty to exert ourselves in the use of every suitable means for its promotion.

II.—"THAT a Society be now formed, and denominated, "The CALCUTTA BAPTIST MISSIONARY SOCIETY, AUXILIARY to the BAPTIST MISSIONARY SOCIETY in England." This Society, aided by the generous contributions of the religious public in Great Britain, have for a series of years been engaged in the important work of evangelizing the Heathen, and have exhausted a great part of their resources in this particular field of Missionary labour. Their sphere of operation has of late years been greatly enlarged, and the number of their Missionaries multiplied :---it devolves therefore, as an obligation upon the Missionaries whom they support, and upon those friends who may have benefited by their exertions, to leave no expedient untried by which their funds may be augmented, their benevolent designs aided, and a testimony afforded them of the lively concern felt in this country for the advancement and success of those objects which have for so many years deeply interested their hearts.

III.—"THAT every person contributing one Rupee or upwards monthly, be considered a member of this Society, and have the power of voting at its general meetings.

IV.—"THAT a Committee, consisting of thirteen members, be constituted, to carry into effect the designs of the Society, five of whom shall form a quorum; that they shall meet once in three months for the transaction of business, when the state of the funds which they may have raised shall be ascertained, the objects to which they shall be appropriated decided upon, and such measures adopted, as shall be thought most expedient for the extension and welfare of the Society.

V.—"THAT the Committee, Secretaries, and Treasurer, be chosen annually.

VI.—"THAT any number of persons, in any part of India, contributing one Gold-Mohur or upwards per month, be denominated a BRANCH AUXILIARY SOCIETY, and their contributions received by the AUXILIARY SOCIETY in Calcutta; or, should it be deemed more important to apply them to the purposes of this Society on the spot where they are collected, we should be happy to form a union, and maintain a friendly correspondence with them, that we may be considered as constituting one association; and enabled so

to adjust the whole, as to transmit to the Parent Society a regular account of our proceedings.

VII.—"THAT subscriptions from any individual, or number of individuals, whether to a greater or less amount than those above specified, be thankfully received, and carried to account in the names of such subscribers.

VIII.—"THAT a general meeting of the members and friends to the Society be held annually, on or about the first week in April, at which a report of the progress of the Society and the state of its funds shall be read, and officers elected for the ensuing year.

IX.—"THAT all the meetings of this Society be commenced and concluded with prayer; and that, agreeably to the spirit of a kindred Society formed in this city, the members of this Society feel it a duty incumbent on them, to cultivate the friendship, and rejoice in the success of all those engaged in similar pursuits."

THE objects of the Society may be summarily specified, to be the preaching of the Gospel to the

natives, the distribution of Tracts, and copies of the Scriptures, and the establishment of Schools.

With regard to the preaching of the Gospel, the Missionaries sent forth from the Society, seem to have been indefatigable in their exertions, though their success has not corresponded to the extent of their zeal. This important commission is discharged in two modes, by desultory or "Itinerant" preaching in the native languages, to casual assemblies of the inhabitants of the towns and villages, visited by the Missionaries, or to regular congregations invited to assemble in meeting houses, erected at the expense of the institution. The circuits, performed for the former of these purposes, are termed by the Missionaries, "Itineracies."

Having with some difficulty procured the services of a native, considered to be an exemplary Christian, "Itineracies" were commenced and kept up for three months in the environs of Calcutta, and also at Howrah. According to the Reports of the Society "no saving effects" were produced by these "Itineracies" though some good consequences were anticipated from the

large and attentive congregations who were addressed, and the avidity with which Gospels and Tracts, delivered only to those who could read them, were received. A detailed account is given in one of the Annual Reports of the Society, of a Missionary Excursion to Jungypore performed in the year 1821, by Messrs. Townley and Harle, accompanied by two Native Converts. On this occasion, the results appear to have been nearly similar to those of the attempts above described.

With some few exceptions, the natives, even the Bramins listened willingly and attentively to the discourses of the Missionaries, eagerly entered into discussion of the truths proposed to their belief, and in only one case offered them any molestation. But their arguments made no evident impression. One Bramin, indeed, stated himself to be a believer in the Christian doctrine, but being surrounded by Pagan relations, he did not on that account publicly profess his belief, yet this Bramin did not take the trouble to meet the Missionaries again, nor did they place much reliance on the stability of his faith. The patience manifested by the

Missionaries throughout their repeated disputatious and vexatious conferences was remarkable, and their efforts to convince unremitting. The following incident marks the light in which, the most innocent and indifferent of the Hindoo rites presented itself to the minds of the Missionaries. At the village of Chogda they passed a dead body which was consuming by fire. The poverty of the surviving friends not having enabled them to provide wood sufficient to burn the corpse, it was nearly uncovered, "exhibiting" according to the relation of the Missionaries, "a striking resemblance of Hell, wanting but "the cries of the tormented, the yell of the "damned, to make it a more perfect likeness."*

The public liberality has enabled the Society to erect a Chapel for English preaching in the Circular Road at an expense exceeding 24,000 Rupees. The Society possesss also four places of Worship in Calcutta, in which the Gospel is preached to the natives, two or three times a week. Accommodation is likewise provided for those natives who may come to enquire more particularly regarding the doctrines of Christia-

* Appendix to Fourth Report, page 29.

nity. It is stated that the sermons or disquisitions attract crowded and attentive congregations of all casts. Some spirit of opposition was, indeed, evinced, in the earlier stages, by those who did not acquiesce in the conclusions of the preachers. Abuse and vociferation superceded reasoning, and as the last argument of rage, the discomfited disputants threatened to destroy the Chapel by fire.*

NATIVE Chapels have also been built at Doorgapore, a place about a mile from Chitpore Bridge, and at Barnagore a little further distant, at the expense of certain American gentlemen. The former of these Chapels is named Jordan, the second, Sion. From local circumstances, the visitants at these Chapels were numerous, and are represented by the Missionaries to have been particularly systematic and acrimonious opponents. The same antagonists would present themselves for several weeks, nay, sometimes the Missionaries received intimation before hand of intended opposition, in order that they might be prepared to encounter deliberate objections. From a principle of duty, these debates were not

* Second Report, page 5.

declined by the Missionaries, though they were satisfied that the invitations did not proceed from a desire to elicit the truth. But according to the Reports of the Missionaries, their labors have not been absolutely fruitless. Two Bramins are alleged to have embraced Christianity with sincerity. The one engaged by the exhortations of the Native Preacher, followed him until prevailed upon by the intreaties and menaces of his friends to return home. After having been closely watched, however, for four months, he escaped to Doorgapore, where he was baptized in 1821. From that time he remained attached to the Missionaries, and died about a year afterwards, leaving his instructors perfectly satisfied from the uniform tenor of his conduct, that his conversion was sincere and complete. The second, a Bramin, of the Coolin Cast, was baptized about a year ago, and of his adherence to his vows the Missionaries have sanguine expectations. To these converts may be added a third, "a creditable Female" who has recently been admitted to baptism.

Nevertheless, the Missionaries, so far from being discouraged, affirm that the results of

their labors have been sufficient to repay the friends of the Society for all the toil and expense which it has incurred, nor does their religious confidence allow them to despond for the future. Yet the general indifference of the natives to their exhortations is undeniable: many apply to them for information, but having ascertained that no temporal advantage is to be derived from a profession of the plain and simple tenets of the Gospel, they relinquish their enquiries. The Missionaries confess that they do not indulge very sanguine expectations of rapidly meeting with many cases of complete conversion. Still, anticipating a more prosperous sequel, from the operation of continued preaching, and the dissimination of the Scriptures and religious publications, they consider the prospect to be sufficiently exhilarating.——The foregoing passages were written previously to the appearance of the Sixth Annual Report of the Society published in August, 1824. In that report the number of natives in Christian communion with these Missionaries is represented to be ten.* But

* 1st, Paunchoo, Native Preacher, supported by the Society.
2d, Rosa, Paunchoo's wife.
3d, Kashee, Compositor, supports himself.

the number of converts made by the Missionaries of the Society is not distinctly stated. One of the converts was a Mussulman, whose conversion gave the Committee peculiar satisfaction. On the first manifestation of his desire for Christian instruction, the distress and solicitude of his relatives were extreme, but by prudence and conciliation, he ultimately overcame the opposition of his family, and his mother and wife acquiesced in his resolution to adopt Christianity. The Mussulmans are represented to be more attentive, but at the same time more intolerant auditors, than the Hindoos. They have often been known to declare, that if it were in their power they would exterminate all those who announce Christ as the Son of God, and on one occasion a large number of Mussulmans were

4th, Aduree, Kashee's wife.

5th, Dweepchund, Compositor, supports himself.

6th, Mary, ever since her admission to the church, has supported herself by her own exertions; but now applies for partial support, having grown old and infirm.

7th, Gomesh, Cook, supports himself.

8th, Bagchee, Native Preacher, supported by the Society.

9th, Choiton, Hurkara, supports himself.

10th, Soojatalla, acquiring a knowledge of printing to support himself.

proceeding to assault one of the native Preachers, when the Police interfered.

SINCE the commencement of the Society they have printed above fifty thousand copies of religious publications, including Extracts from the Bible, in the English, Bengallee, Hindoostanee and Sanscrit Languages.

THE share taken by the Baptist Missionaries in promoting female education will hereafter be noticed. The Society has also two Schools for Boys under their care. In these, they have felt it their duty, "notwithstanding the probable flight of their Scholars in consequence," to direct that the elder boys shall daily read Extracts from the Scriptures.*

SOON after the formation of the Society, two branch Societies were formed, one in Fort William, and subsequently at Berhampore, by the soldiers of His Majesty's 59th foot, the other among the soldiers of His Majesty's 24th foot at Diggah, near Dinapore. This example was

* Second Report Page 20.

followed by some of His Majesty's 14th, 17th and 87th foot, the 11th Dragoons, the Honorable Company's European Regiment, and by a portion of the Artillery at the Stations where they were respectively posted. The formation of a Branch Society in His Majesty's 38th Regiment was projected when the corps was ordered on active service.

In six months of the year 1818, the non-commissioned officers and privates of the 24th foot contributed above 680 Rupees to the funds of the Society. The Officers of the Honorable Company's European Regiment subscribed liberally to the erection of a Chapel at Ghazeepore, for the Soldiers of the Baptist persuasion, in aid of the contribution of the latter. A Branch Baptist Society has also been established at Howrah and Sulkeah, under whose protection two native Schools, one for Boys and one for Girls, have been commenced.

The Baptist Society has recently united it's labors with the Independant Missionaries, or the Bengal Auxiliary Missionary Society, in the promotion of native education, by the formation of

the "Bengal Christian Society," and the "Calcutta Tract Society"* of which two Institutions, it is believed, that no particular account has hitherto been communicated to the public.

In the Appendix of the last Report, notice is taken of an Association denominated, "The Calcutta Juvenile Society," encouraged by the Calcutta Baptist Missionaries, the professed objects of which "are the extension of Christianity among the nominally Christian youths, of this country"—"to preach the Gospel to those who are Christians by name, but Heathens in practice." An institution, on apparently similar principles, formerly existed under the title of the "Indian Juvenile Society," but, for reasons not stated, it was dissolved. The attendance at the meetings of the new institution, where religions and scientific subjects are discussed, does not seem to be very numerous.

* Adam's Queries and Replies, pages 18 and 20.

BISHOP'S COLLEGE.

THIS foundation belongs, rather to England, than to India, in as much as the funds for the construction of the edifice, and for it's endowment, were raised at home; but the project of the Establishment originated with the late Bishop of Calcutta, to whom the Incorporated Society for the Propagation of the Gospel in Foreign Parts, had applied for his opinion as to the most prudent and practicable methods of promoting Christianity in India. In compliance with this requisition, Bishop MIDDLETON proposed the

establishment of a Mission College, having for it's principal objects, "the education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the heathen." The attention of the learned persons connected with it, was to be directed to the translation of the Scriptures and the liturgy, and other books of sound doctrine, and to the education of teachers properly qualified to superintend Schools: Lastly the institution was to aim at an object of desirable, but of very remote, and perhaps impracticable accomplishment, "The combining so far, as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian cause." The Bishop's plan met the immediate and cordial approbation of the Society to which it was addressed. In addition to the sum of 5,000£ placed by it at the disposal of the Bishop for the general promotion of Christianity in India, and appropriated to the proposed College, the Society for promoting Christian knowledge, and the Church Missionary Society subscribed 5,000£

each,* and after the adoption of the proposition, a Royal Letter was obtained, authorizing collections to be made in the Churches of England and Ireland, in furtherance of the operations of the Society for propagating the Gospel in Foreign parts. The sum collected amounted, in 1819, to nearly £48,000, which may be considered as appropriated to the College, and the extensive Missionary plans connected with it.

THE first stone of Bishop's College was laid by Bishop MIDDLETON, on the 15th of December 1820, on a spot of ground presented by the Government for the purpose, at the distance of about four miles from Calcutta, on the opposite bank of the river, and immediately to the Eastern extremity of the Honorable Company's Botanic Garden. To those who were not present on this occasion, language can convey but a faint conception of the delight pourtrayed in the features of Bishop MIDDLETON, when he had completed this impressive ceremony, when

* The Church Missionary Society subsequently voted an additional sum of 1000 £ for the use of the College for the year 1822, which donation their Committee expect will be annually repeated.

he had accomplished the object in which his heart had so long been interested. As he received the congratulations of his surrounding friends, his eye beamed with joy and grateful exultation, while in his whole countenance shone forth that natural benignity of disposition which a mistaken idea of his situation too frequently led him to repress, and created prejudices, which every other act of his life contradicted. It was reported that Bishop MIDDLETON had given up the intention of returning to Europe, with the design of devoting as much as possible of his personal attention to the affairs of the new institution. It was said, too, that he had expressed a wish to be buried in a particular spot in the College premises, should his death occur after the completion of the structure; but we cannot even chuse our grave, and a simple black stone before the Cathedral Altar, reminds those preparing to assist in the most solemn of all ordinances, that the virtuous prelate who had so often administered it, lies mouldering beneath their feet.*

* A SUBSCRIPTION which had been raised here by the personal friends of Bishop MIDDLETON, has been forwarded to the Bishop of London, to be added to that collected among the deceased Bishop's friends in England, for the purpose of providing a suitable monument to be sent out to Calcutta, to be placed in the Cathedral.

BISHOP'S College is an elegant Gothic structure* of a quadrangular form, like most of the buildings of the same character in Oxford and Cambridge, but not joined at the angles; the southern side of the square being also open towards the river, thus exhibiting the buildings of the northern side as the most conspicuous object from the opposite bank. This side of the building is composed of a central tower which is in height 65 feet, in depth from east to west 30 feet, in depth from north to south 24 feet. The right or western side of this tower is occupied by a building of equal depth but whose height is but 40 feet, and it's length from east to west 60 feet, the ground floor of which is the Hall. The upper floor is the Library of the College. The left or eastern side of the central tower, is occupied by the Chapel, a building of the same dimensions with the preceding, but in every other respect, altogether dissimilar; being, of course, a single compartment, with an arched roof, in it's exterior figure and decorations approaching to a miniature resemblance

* The Reverend PRINCIPAL MILL obligingly communicated the materials from which the following account of the College is compiled.

of that superb structure, King's College Chapel, in Cambridge. The interior furniture and decorations of the Chapel, (to which the late Bishop bequeathed £500, and to which Mrs. Middleton has also since contributed by a valuable present of communion plate) still remain to be finished. The ground floor of the central tower, forms an entrance both to the Chapel and the hall; the first floor is the Vestibule of the Library, communicating also with the organ-loft of the Chapel: the second floor is the Council Room, or Visitor's Chamber, and opens to the terraced roof of the Library. The two wings extending from north to south, to the length of 150 feet, (equal to that of the northern side described above) are allotted to the residence of professors, pupils and domiciliaries. The edifice, when completed, will have cost above £13,000.

The College is founded for a Principal and two other Professors from the English universities, and as many Students as can be maintained, either on the proper foundation of the Incorporated Society, or on the endowment of any other religious Society of the established

Church, or of the local governments, or individuals. The students are to be educated either as Missionaries for the extension of Christianity in it's purest form, and in the mode of ancient discipline and order which is alone recognized by the Church of England, or as Schoolmasters for the dissemination of general and useful knowledge. In both departments, Christian principles, with a constant regard to our national institutions, and an obligation of loyal attachment to the government established in India, will be most sedulously inculcated on all, whether European, or country-born, or native Christian youth, who will be admitted as students. The extension of the system to others, not thus destined or supported, to be instructors, but maintained at their own expense for the purposes of a liberal education, was also contemplated by the late Bishop, on the first annunciation of his plan, and when the substantial part of the scheme shall be in full operation, this may probably result from it. Hence the College may hereafter be expected to resemble those in the English Universities, where the number of Foundation-scholars, educated for ecclesiastical or other special objects fixed by the

respective founders, is small compared with that of persons in the higher and middling classes of life, who resort thither for completing their education, and qualifying themselves at their own charges entirely for various stations in society—thus at the same time sharing the benefit of the institution, whose principles and spirit they imbibe, and also contributing to it's perpetual support and extension.

With Bishop's College, all is yet in it's infancy. What has hitherto been done concerns, of course, the Foundation only. The Incorporated Society has founded 20 scholarships at £50 per annum each, of which half are for the education of Missionaries, half for that of schoolmasters. The other ancient Society for promoting Christian knowledge, immediately on the receipt in England of the news of Bishop Middleton's death, endowed five theological scholarships to be called by his name, for the furnishing of regularly ordained clergymen to their own stations in southern India, to which they have added a permanent salary for a teacher of the Tamul language. The present Society consists of the Principal, the Reverend W. H. Mill,

(the second professor not having been yet appointed, and the third professor having been obliged from domestic circumstances to return to England), and four students. Two of the students are on the Incorporated Society's theological foundation; one (Bishop MIDDLETON'S Scholar) on that of the Society for promoting Christian knowledge; and another has been admitted, with the approbation of the Visitor, the Bishop of Calcutta, to pursue his studies at the charges of the Church Missionary Society. There is also one domiciliar, a Missionary of the Incorporated Society; who agreeably to its rules is to pass the first year of his residence in India within the College, for the purpose of preparation in the native languages. Besides this individual, there is the establishment of native teachers, a Moolvi and Pundits, together with the printing establishment recently arrived from England, and now set up in the eastern wing of the College. The printing office is to be a separate gothic building, yet remaining to be erected.

THUS of the several works first proposed by Bishop MIDDLETON, that of educating the youth of the country, that of receiving and instructing

Missionaries from Europe, for the arduous duties they are about to assume, and that of printing useful works for the diffusion of Christianity on sound and durable principles to which may be added that of inspecting native Schools, have been begun, though as yet on the smallest scale, by Bishop's College. A fourth and most important work, that of translating books, especially the Holy Scriptures, has also been commenced by a Persian version of the Old Testament undertaken by the Reverend THOMAS ROBINSON, a Chaplain on the Bombay Establishment, who with the approbation of the late and present visitors, is performing this work, in conjunction with the College syndicate and subject to their revision. To this department of the College labors, a donation of £5,000, has been liberally presented by the British and Foreign Bible Society.

THE library contains at present about 3,000 volumes, of which one third has been sent out by the Incorporated Society, the rest are chiefly donations, including a bequest from Bishop MIDDLETON of 500 volumes, to be selected by the Principal. Among these also are several manuscripts in the Persian, Arabic, Sanscrit and other

languages, but those which are most curious, and peculiar to this library are several Syriac, and other papers, relating to the Christians of St. Thomas in Malabar, and some Zend and Pehlavi works collected among the remains of the ancient Persian fire-worshippers in Guzerat.

CALCUTTA

BETHEL UNION

AND

SEAMENS' FRIEND SOCIETY.

This Society, consisting principally of Dissenting Missionaries, was established under the patronage of the Marquis of Hastings. Commodore Hayes, the Master Attendant is President of it, Mr. Peter Lindeman, Treasurer, and Mr. George Gogerly, Secretary. The Committee, by which its concerns are conducted,

consists of thirty persons. The object of the Society is to reclaim the British and American Seamen resorting to this Port, from the practice of inebriety and excess, which are not only destructive of their moral principles, but in this country especially from the habits of exposure to the climate, to which such irregularities lead, are highly pernicious to health. To this end, the Society, purchased a Pinnace in the first instance, and fitted it up for the performance of Divine Service, to seafaring persons, ministers of various denominations having engaged to preach in rotation gratuitously on board the vessel. The intercourse, however, thus created between the Missionaries and Seamen, being but transient, and it being apprehended that the salutary admonitions imparted on board the Bethel made but a fleeting impression on the Seamen, who passed from the scene of devotion to the receptacles of debauchery, the Committee projected and solicited the public support to the establishment of a Boarding House for Seamen in which "their "wants would be supplied with hospitable libe-"rality, and at the most moderate charges, where "rational means of amusing and interesting "the mind would be adopted, rules of sobriety

" strictly enforced, religious instruction afford-
" ed, and divine worship conducted." The ex-
periment, however, is stated to have failed, in
consequence of the want of a proper superin-
tendant.

BENEVOLENT INSTITUTIONS.

FRONT ELEVATION of the HINDOO COLLEGE

SCHOOL ROOMS &c. proposed to be erected

Copied and Printed at the Govt Litheg.h Press Calcutta

A.F. Fitzpatrick fecit

GOVERNMENT

SANSCRIT COLLEGE.

By the Act of the 53d Geo. III, Cap. 155, the East India Company was empowered to appropriate under certain conditions from the Territorial Revenue, the sum of a lac of Rupees annually "to the revival and improvement of "literature and the encouragement of the learned "natives of India, and for the introduction and "promotion of a knowledge of the sciences "among the inhabitants of the British Territo-"ries in India." It does not appear, however, that the government was enabled to act with special advertence to this permission until very lately; nevertheless, the encouragement of learning, though not systematically pursued, had not

been disregarded even long before the enactment, above quoted, was passed. Mr. Hastings founded the Madrissa, or Mohomedan College in Calcutta in the year 1780, and in 1794, at the recommendation of Mr. Duncan, a College was endowed at Benares for the cultivation of Hindoo literature. But in the year 1811, the decay of science and literature among the natives of India, became the subject of the peculiar consideration of the government, and it was then resolved to found two new Hindoo Colleges in the districts of Nuddeah and Tirhoot, for the expenses of which it was designed to allot the annual sum of 25,000 Rupees. Various difficulties, however, having obstructed the execution of this intention, it was ultimately abandoned and a different plan adopted.

Provincial seminaries of this description did not, on more mature enquiry, promise those general and extensive advantages which were contemplated in their establishment, and the Government was satisfied that its views could be best accomplished by the formation of a Collegiate Establishment at the Presidency, the principal object of which should be the cultivation of the Sanscrit

language, and Braminical science and literature. The superior importance of planting this College in the Metropolis was beyond dispute. Calcutta being necessarily the resort of a vast number of Asiatics, its celebrity as a city, its European masters, its opulence, its centrical situation with regard to the Peninsula, and the upper provinces, and the facility of access to it, whether by land or water, all contribute to render it attractive to the natives of India, and therefore peculiarly adopted to the situation of a seminary, which it was intended should be accessible to students from every part of the country. Besides these and other advantages unnecessary to enumerate, the establishment of the institution at the seat of government, would secure a facility and efficiency of control and superintendance, which could not be obtained in a more distant quarter.

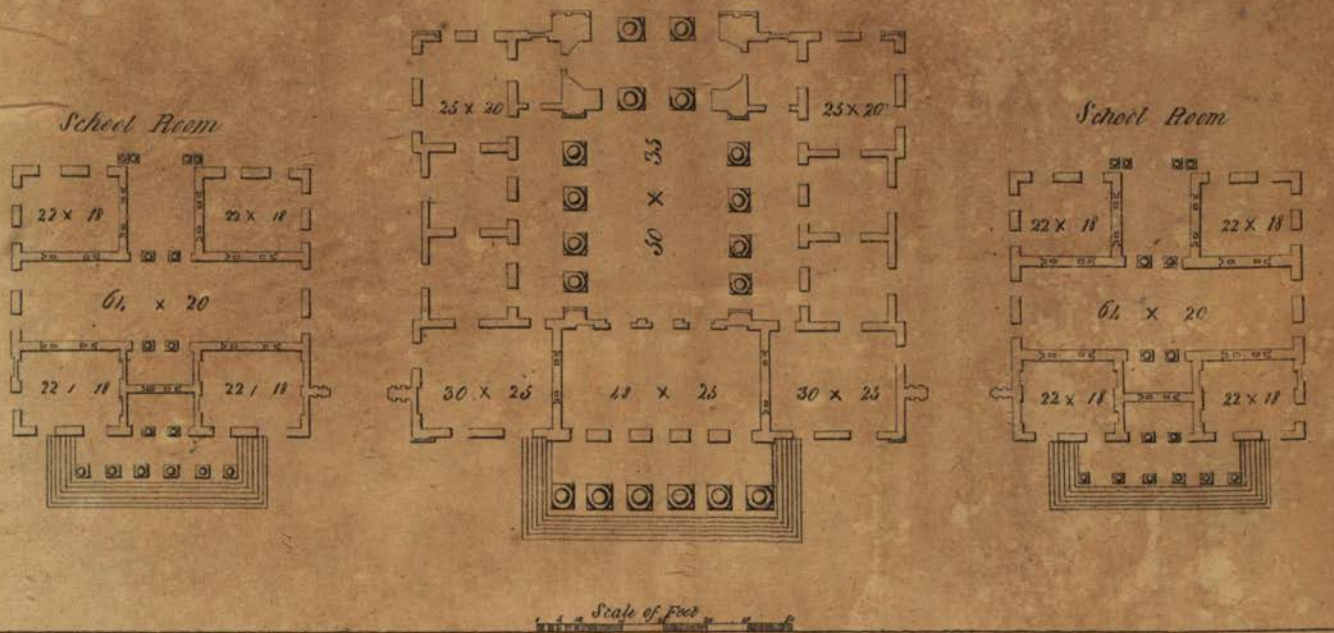
Influenced by these considerations, the Governor General in Council determined in the year 1821, that a Hindoo College should be founded in Calcutta, on a footing similar to that of the College already established at Benares, with such modifications as should subsequently prove necessary or advisable; that the sum of 25,000

Rupees (afterwards increased to 30,000) should be annually granted for the support of the institution, and that the superintendance of it should be vested in a Committee to be named by the Government. A sum of about a lac and twenty thousand Rupees was allotted by Government for the cost of Buildings and the purchase of Ground. The spot chosen was in an extensive Square lately formed in a centrical part of the city, and the first stone of the edifice was laid on the 25th of February 1821, with masonic ceremonies, in the presence of a large assembly of Europeans and a vast concourse of natives, who seemed to take a lively interest in the scene.* The College Buildings are intended to provide accommodation for the professors and students, besides lecture rooms, and an apartment for the reception of a valuable philosophical apparatus presented by the British India Society to the native Hindoo College, but which, by an arrangement with the Managers of that seminary, will be applied to the benefit of both institutions.

The following classes comprehend the ordinary course of study, to be pursued in the San-

* See Appendix.

Plan of the Hindoo College



Copied and Printed at the Gov.t Lithog.c Press

A.F.r patrick fecit

scrit College,—Three Grammar,—one General Literature,—one Rhetoric and Prosody,—one Law,—one Logic.

STUDENTS are not eligible to the College until they shall have attained the age of 12 years. They are supposed to remain in the lower classes in which certain studies are prescribed for six years, after which, or earlier, if qualified, they are at liberty to enter any other class or classes they please, and to remain, at their option, for a further term of six years, provided their diligence does not relax. Besides the branches of education above enumerated, provision is made for the attendance of the pupils of the highest class on a course of Lectures on natural and experimental philosophy, and for enabling such of them as may evince a capability and desire of learning, and otherwise merit the distinction, to pursue this branch of study still further. A proficiency in the English language being obviously requisite to enable the students to profit by this arrangement, the knowledge of that language was declared to be an indispensible qualification for admission to the highest class. The philosophical course would

embrace the following subjects,—Mechanics, —Hydrostatics,— Pneumatics,— Optics,— Electricity,—Astronomy,—Chemistry; and a Professor or Lecturer was to be appointed with a Salary of 500 £ per annum. The philosophical apparatus, the gift of the London Society, was to be placed at this Officer's disposal, and the Lectures, as already stated, would be for the joint instruction of the students of the Government College, and of the Native Hindoo College, which will be noticed hereafter.

A PORTION of the College Funds is assigned to the payment of stipends to one hundred pupils (not necessarily to consist of that number, but fluctuating within it as a fixed limit according to circumstances) being either strangers, not possessing the means of subsistence in Calcutta, or other indigent students. This is conformable to the ancient practice of the Hindoos, among whom education was gratuitous, and the prejudices and expectations of the people continue to run in the same current.* The stu-

* Similar stipends exist in the Madrissa or Mohomedan College, and analogous provisions are not unknown to the universities of Europe.

dents are not confined to Calcutta, and it's immediate vicinity, but come from distances of 50 or 60 miles; few of them have connexions in the city, or the means of maintaining themselves without assistance. It is necessary therefore to furnish them with some small provision, especially as it is highly desirable to attract this particular description of persons, with the view of diffusing through the widest circle, the advantages of native education, and a just appretiation of the enlightened views of the Government.

To secure the preference of the stipendiary allowance to those most needing it, it is a rule that of the whole number of students at any time on the Foundation of the College, not more than one third shall be fixed residents in Calcutta; the remainder are to be the sons of individuals inhabiting any part of the provinces subject to this Presidency without the limits of the Metropolis. But with reference to the existence of a similar Institution for the convenience of the inhabitants of the upper provinces, a preference is given in the Calcutta College, in the event of competition for vacancies, to natives of Bengal and Orissa, the previous qualifications in other

respects being equal. No youth is admitted to the paid establishment of Foundation scholars, whose parents or connections are able to provide for his support. Those students who have gone through the early classes of the College, and have entered upon those which are to form the advanced course of study, as well as those, who having acquired the requisite competency elsewhere, enter at once into the superior classes, receive the allowance at the rate of eight, the others at that of five Rupees per mensem.

THE revenue of 30,000 Rupees per annum, assigned to the College by Government is appropriated in the following manner,

Fourteen Pundits,	at 80	1120	per mensem,
Librarian and Servants,		220	
Fifty Scholars,	at - - 8	400	
Fifty Ditto,	at - - 5	250	
Secretary,	- - - -	300	
Prizes,	- - - - - -	100	
		2,390	

leaving a trifling surplus for contingencies. As however some time may elapse before the College is in full operation, some considerable saving

may in the interim be made, which will be applied to the purchase of books and other articles, with a view to the formation of a Sanscrit Library to be attached to the Institution.

While engaged in the consideration of the means of providing class books for the Sanscrit College, it occurred to the Committee of Public Instruction, that it would be expedient that a Press for the printing of books for the public seminaries, should be established under their control, and maintained from the Funds at their disposal for the purpose of general education. The plan in a digested form was accordingly submitted as an experimental measure to Government by whom it was sanctioned. The experiment is first to be tried on a limited scale with reference to the immediate demands of the Sanscrit College, and the result will determine whether the Printing Establishment shall not hereafter be extended to the execution of work in every oriental type likely to be required in the public Institutions on this side of India.

A gentleman of eminent attainments in several of the native languages, and a distinguish-

ed Sanscrit Scholar, has been appointed Secretary to the College, with an allowance of 300 Rupees per mensem. The superintendance of the College will be vested in him, subject to the control of the Government Committee of Public Instruction, the object of whose appointment will hereafter be more fully described.

It does not fall within the scope of this work to detail more particularly the course of study and the system of discipline which are to be pursued in the Sanscrit College. What has been said above will suffice to give a general idea of the purposes of the Institution. The regulations are moreover likely to undergo alterations as experience may suggest new arrangements, after the operations of the College commence. That as little time as possible may be lost in effecting this desirable object, a house has been hired for the use of the Institution, until the new buildings shall be completed; preceptors have been engaged, and other preliminary arrangements made.

The principal object of the College, as has been already stated, and as will appear from the

foregoing sketch, is the cultivation of Sanscrit learning. Whatever may be the defects of that system, it possesses merits, which, to say the least, must always render it an object of liberal and enlightened curiosity; and it cannot be at variance with the duty of a great Government to preserve from decay and degradation, a system of science and literature held in pious veneration by the great body of it's subjects, deeply interwoven with their domestic habits and religious faith, and containing the only authentic records, (clouded as they are by the romance and fable of their ancient history) of a people from whom the enlightened nations of Europe have remotely derived the benefits of knowledge and the blessings of civilization. But it is infinitely desirable to combine with this object, the still more important one of opening new sources of intellectual and moral improvement, by the gradual admission of the lights of European science and learning, and thus to repay the debt of Europe to the East.

The most substantial benefits to general knowledge in this country may be expected from the encouragement to be given to the attain-

ment of the English language, and by the establishment of the philosophical lectures and the attendance on these of the Hindoo Students who will be principally Bramins: for, there is little reason to doubt that the connection thus laid between European and Hindoo learning, and the incitement held out to the prosecution of the former by rendering it the reward of diligence and merit, will, independently of it's intrinsic attractiveness, occasion it to be eagerly sought after by Hindoo Scholars of ability and enterprize. The union being thus effected in one case, it may hereafter be comparatively easy to carry the combination into other departments, and the improved cultivation of science and literature may be thus successfully and extensively produced. Although, therefore, it be the immediate object of the Institution to cherish Hindoo Literature, yet, it is not unreasonable to hope that such pursuits, fostered by European encouragement, may awaken curiosity to more enlightened studies, and tend by the gradual diffusion of European information to the promotion of useful learning and sound morals.

MADRISSA;

OR,

GOVERNMENT

MOHOMEDAN COLLEGE.

THE Madrissa or old Mohomedan College, for the study of the Arabic and Persian languages, and of Mohomedan Law, owes it's origin to MR. HASTINGS, who in the year 1780, provided a building for it at his own expense, and at whose recommendation the Government assigned lands of the estimated value of 29,000 Rupees per annum, for the support of the Institution.

THE object of the founder to produce from this seminary well qualified officers for the Courts of Justice has never been attained to the extent of his expectations. Owing to the apathy and neglect of the natives at the head of the College, and the want of efficient European supervision and judicious incitement to exertion, the exercises of the College soon became little more than nominal, and its ample resources were dissipated among the superior and subordinate drones belonging to the Establishment. This state of things was represented to Government in 1812, and a partial remedy was applied, but up to the year 1820, the Institution was wholly useless as to purposes of general education. The more prominent defects in it's system of tuition and discipline were about that time corrected. Among other essential improvements, a balance of nearly 7,000 Rupees from the allowance granted by the Government, unexpended at the end of the year 1819-20, was appropriated to the formation of a library, and a Secretary was appointed to the Institution, whose duty it was to conduct it's internal arrangement, under the controul of a Committee of the Company's Servants. The revenue of the College

was also then fixed at 30,000 Rupees per annum.

SINCE the above period, salutary and judicious reforms having been introduced into the Institution, obedience to it's regulations enforced by the active and punctual attendance of the gentleman performing the duty of Secretary, the energies of the preceptors and students excited by the establishment of public examinations and rewards, and by the personal attention manifested by gentlemen of eminence, interested in the promotion of native education, a remarkable improvement has taken place, and the College is already rising, from it's former discreditable inertness, into vigor, reputation, and usefulness.

ACCORDING to the practice of the Institution, students may enter the College at any age not exceeding twenty two years, provided they can exhibit the requisite previous qualifications, and are permitted to continue on the Establishment for a period of seven years, (unless before the expiration of that time they shall have attained the age of twenty eight), receiving a stipend for

their maintenance, according to the class to which they belong, viz.

1st	Class	15	Rupees per mensem.
2nd	Ditto	10	Ditto.
3rd	Ditto	8	Ditto.

There are eighty five students on the Foundation, and besides these, out students are allowed to attend to an unlimited number. In order to give still further encouragement and support to Mohomedan education, the Government has recently determined to found a School for the tuition of Mohomedan youth, of an earlier age than that in which they are eligible for the Madrissa, and for their instruction on improved principles, in Arabic and Persian Literature.

The course of education in the College comprizes the Arabic language, including General Literature, Law, Philosophy of Law, the Traditions of Mohomed, Rhetoric, Logic, Geometry and Arithmetic. Astronomy according to the English system, and English grammar may hereafter probably be taught,* to which may be added the Regulations of the British Government

* Since the above was written an English class has been established.

in the Persian language. The existing courses of instruction are accomplished by the agency of four professors, assisted as occasion may require, by four of the more advanced students who receive proportionate remuneration.

As a temporary and experimental arrangement, the object of which is to prepare the way for the study of the English language, and European sciences in the Madrissa, an allowance of 8 Rs. per mensem is granted to any number of the students not exceeding 25, who may be desirous of acquiring a knowledge of the English language. With the view also of introducing European science, a learned native of India has been entertained on the establishment of the College, as translator of English works of science into Persian and Arabic. This individual has already rendered the article Geometry from the Encyclopædia Britannica into Persian, and that on Arithmetic from the same source, and Hutton's course of Mathematics into Arabic. He is now employed on Brydge's Algebra.

Dr. Lumsden, whose eminent oriental attainments are universally known, fills the office

of Secretary to the Madrissa, to which appointment, including the duty of superintending the translations made from English works into the Persian language, is annexed a Salary of 500 Rupees per mensem.

THE building, hitherto occupied by the Madrissa, being very much out of repair, and being also extremely confined, and placed not only in an unhealthy spot, but in a part of the city which afforded to the Students great facilities and temptations to dissipation, immorality and idleness, the Government, in consequence, resolved to construct a new College in a more suitable situation. A plan of a building nearly similar to that of the Hindoo College has been adopted, and the sum of Rupees 1,40,537 appropriated for the erection of the edifice and the purchase of the ground on which it is to stand, a portion of the expense being defrayed by the sale of the old premises. The site chosen is in a quarter of the town denominated Kalunga, which is tenanted by that class of people to whom the professors and students of the Madrissa belong, and in the proximity of the great body of Mussulman population: Besides accommodation

for the College, the new buildings will provide for the Mussulman School about to be founded.

THE foundation stone of the new structure was laid on the 15th of July, with the usual ceremonies of Free Masonry.*

* See Appendix.

COMMITTEE

OF

PUBLIC INSTRUCTION.

WHILE the measures of reform aud improvement described in the two preceding sections, were in agitation, the Government was meditating the adoption of a resolution replete with benefit to the interests of education, and by the operation of which the advantage hitherto anticipated by the establishment of Institutions and Associations for the encouragement of literary pursuits among the natives, are likely to be rea-

lized and consolidated. The arrangement alluded to was the appointment by Government in July 1823, of a General Committee of public instruction. The members of this Committee, of which Mr. Harington, whose benevolent exertions in the cause of native education are well known, is president, have been selected from the most enlightened individuals of the Company's Service; and when the talents, ability, experience and discretion of these gentlemen are considered, together with their intimate acquaintance with the language, manners, habits and ways of thinking of the natives, it will be difficult to form exaggerated expectations of the beneficial result of their labors. After ascertaining the state of public education under this Presidency, the attention of the Committee will be engaged in considering, and from time to time submitting to Government the suggestion of such measures as it may appear expedient to adopt with a view to the better education of the people, to the introduction of useful knowledge, including the sciences and arts of Europe, and to the improvement of their moral character. The Committee are authorized to exercise through Sub Committees or individual Members,

as may seem most expedient, the superintendance of all the Government Seminaries,* the official correspondence of which with Government is to be conducted through them.

THOUGH the Committee cannot of course exert any authority over private Schools, they are at liberty to communicate with and encourage all persons, Native and European, who may be engaged in the management of such Institutions, and to afford their assistance in providing for the safe custody and improvement of any funds which may be directed to the object of education by individuals.

THE Committee were consulted, and their sentiments adopted by Government in the principal points of the new arrangements relating to the Sanscrit and Mohomedan Colleges.

* These are described in the Appendix.

GOVERNMENT

CHINSURAH SCHOOLS.

It was originally the intention of the Writer to confine his account of the several Establishments, which this Work professes to describe, to those in Calcutta, or in its immediate vicinity; but in tracing the varied and extensive course which the stream of education has lately taken, it has become indispensible to the completeness of the narrative, to deviate from that first purpose, and to point out an humble, though important source, at a short distance from the Capital, whence may be expected to flow the most essential benefits to the cause of moral improvement throughout India.

THE Establishment of Native Schools, on DR. BELL'S system, by the late MR. MAY, is here alluded to. At the beginning of July, 1814, this benevolent and meritorious individual, while residing at Chinsurah, as a Dissenting Minister, with a very narrow income, opened a School, in his dwelling house, proposing gratuitously, to teach the Natives reading, writing, and arithmetic. On the first day 16 Boys attended. In the course of the month of August, the Scholars became too numerous to be accommodated under his lowly roof, but a spacious apartment being allotted to him in the Fort, by MR. FORBES, the Commissioner of Chinsurah, the list of attendance at the commencement of October, had swelled to 92. In January, 1815, MR. MAY, opened a Village or Branch School, at a short distance from Chinsurah, and in the following month of June, not twelve months since the commencement of his undertaking, he had established sixteen Schools, including the central one at Chinsurah, to which, 951 Pupils resorted.

MR. MAY encountered some slight impediments in the commencement of his labours from the prejudices of the Natives; chiefly, however,

among the old Teachers of the Indigenous Schools, who, from interested motives, naturally did not fail to foment the apprehensions at first entertained by some, that he intended to convert them to Christianity. His wise and conciliatory measures, however, soon removed distrust from their minds, and satisfied them that he meditated no interference with their religious opinions. The objection of the Schoolmasters did not long exist, for the extension of the Branch Schools on the new principle ultimately created a demand for additional teachers, who were in many cases provided from the class abovementioned. Although the opposition alluded to was ultimately overcome, it must not be supposed that the establishment of the Schools was achieved without considerable difficulty: The introduction, alone, of a new plan of education, among an ignorant people, notorious for their indolence, apathy, and attachment to established habits, involving frequent journies, visits, and conferences, effected in an hostile climate, and with very imperfect accommodation, required no common exertion of patience, self denial, fortitude and perseverance. Add to this the labour of superintendance, and Mr.

MAY's indefatigable efforts, may be justly appretiated. The Branch Schools were situated, some of them, ten miles above, and some, six miles below, Chinsurah: nevertheless MR. MAY and his assistants contrived to visit 26 Branch Schools sixty times in three months.

THE success of MR. MAY, and his unexceptionable mode of intercourse with the natives, having been brought by MR. FORBES to the notice of the Government, a monthly sum of 600 Rupees was granted to enable MR. MAY to prosecute his undertaking, MR. FORBES being desired to superintend the detailed application of the funds.

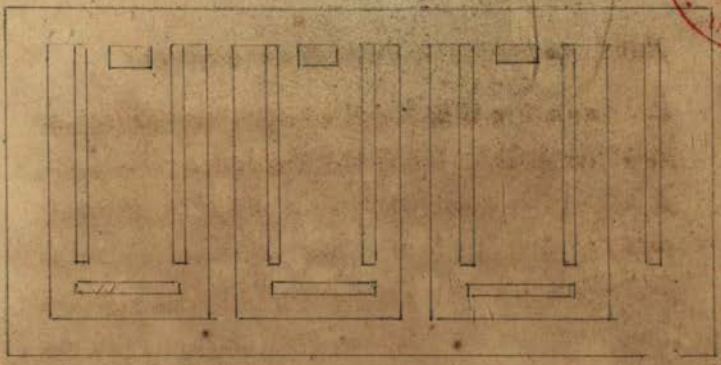
TOWARDS the latter end of 1815, the attendance on MR. MAY's establishments was somewhat diminished, by the formation of several Schools by natives, partly from motives of ostentation, and partly with views of opposition to MR. MAY, but it soon became manifest that his plan of education was as inoffensive to their prejudices, as it was superior to their own mode of instruction, and it's progress now exceeded his most sanguine expectation.

THE attendance of the children in the Fort being inconvenient, the Central School was removed to a short distance from Chinsurah, and MR. MAY, adverting to the increase of the Schools, and the great augmentation of the number of children on the books, which amounted early in 1816, to 2136, projected the formation of a School for teachers, as necessary to the extension of his plan, and the perpetuation of the means of instruction. A few youths were accordingly taken on probation, their education, food, and clothes, being furnished to them, free of expense. After performing for a time the duties of monitors at the Central School, and receiving more especial instructions from MR. MAY, they were sent to the Village Schools to learn accurately the plan observed there, and thus they became qualified to discharge the duties of instructors themselves. So popular was the latter institution, that a blind man performed a journey of three days on foot, for the purpose of securing a place in it for his nephew.

NOR did the higher class of natives in the vicinity withhold their confidence from the general scheme of education. The Rajah of Burdwan.

and two other individuals of consideration, each established a School, the former of whom subsequently transferred his School to English superintendance. From the earliest stage, one third of the children in attendance at the Schools were Bramins. At first a Bramin boy would not sit down on the same mat with one of another cast. The teachers also made the same objection, which has of late been voluntarily relinquished.

From the preceding pages, the reader will be prepared to expect the rapid progress and full success of Mr. May's experimental institutions, and it will not be necessary, therefore, to trace with minuteness, the further circumstances, which led to this happy result. In consequence of the great demand for the establishment of Village Schools, the Government was induced to enlarge it's monthly donation to 800 Rs. It was already evident, from the experience of three years, that the natives were eager to receive the benefits of knowledge, communicated to them on those principles of reason, discretion, and good faith, which the Government has uniformly inculcated, and that under a



Native School.

continuance of judicious management, the want of means would oppose the only obstacle to its unlimited dissemination. On this occasion, and when the first allowance in support of the Schools was granted, the Government expressly enjoined the most scrupulous adherence to the long avowed and indispensible condition of not interfering with the religious opinions of the Natives, an injunction which was pointedly and wisely reiterated by the Court of Directors, when they sanctioned the pecuniary aid in question.

In August 1818, Mr. May's course of usefulness was arrested by death: but this excellent man was not removed from the scene of his labors, until he had witnessed how complete was their present beneficial operation, to which satisfaction he might have added, had his modest and unassuming nature admitted of it, the anticipation that future generations would be indebted to his care, for their redemption from ignorance and degradation. At the time of his decease, the existence of 36 Schools attended by above 3,000 Natives, both Hindoos and Mohomedans, attested his zeal, his prudence and be-

nevolent perseverance; and surely if the consciousness of having done good can furnish consolation, at the dying hour, his reflections must have cheered him in his awful extremity, and soothed the pangs of dissolution. MR. MAY was succeeded in the charge of the Government Schools by MR. PEARSON, who assisted by MR. HARLE, followed his footsteps, with equal ability and judgment. The endeavors of these Gentlemen were, at first, chiefly directed to the introduction of further improvements in Native Education, the plan of instruction approaching, as nearly as possible, to that adopted in the National Society's Schools in England, with the modifications suggested by local circumstances, and some ingenious and expedient additions made by the new Managers.

THE system having now reached a stage of matured improvement, the superintendants were directed to impart it as a model in every practicable degree to the Schools supported by Natives. This plan of proceeding had been acted upon with great success by the Calcutta School Society (an Institution, the formation of which, and of the School Book Society will shortly be

noticed) by the cordial co-operation, and principally through the immediate agency of some of the most respectable and wealthy Natives of the Metropolis.

According to the latest accounts, the Government Schools, established on a solid basis of excellence, have experienced little variation in their extension, or system of instruction. Parents of the lower class, being accustomed to take away their Children from the Schools, as soon as they have acquired sufficient knowledge to enable them to enter upon the common purposes of life, the benefit which the Institution was otherwise calculated to secure, is greatly diminished. The education of the children is consequently limited to the acquisition of a grammatical knowledge of their own language, to the power of reading works composed in a plain style, and on simple subjects, to writing with tolerable ease and correctness, and to the application with great readiness and accuracy of the rules of arithmetic, which are taught according to the European as well as the Native system. The higher order of Scholars are also prematurely removed, for the purpose of learning English, a knowledge of which is sup-

posed to lead to wealth, and distinction, and which tongue, most classes, who have it in their power, study with remarkable eagerness. It has been proposed, therefore, to establish an English class for such boys, as shall have made the greatest progress in their own language, in order to induce them to remain at the Schools for a longer period. But, notwithstanding these deductions, it may be safely asserted, that the foundation of more extensive and higher knowledge, is securely laid in the establishment of these Schools, and that an abundant harvest of intelligence, knowledge, and morality will ultimately arise from the seed thus judiciously and benevolently sown.

The obstacle experienced by Mr. May, in the outset, from an apprehension of authoritative religious interference, and the great increase in his Schools when that apprehension was removed, presents a striking proof of the indispensible necessity, which cannot be too often, and too strongly inculcated, of divesting all plans for the extension of education among the natives of this Country, of any thing calculated to excite the remotest suspicion of such a design. This truth seems to be deeply impressed on the mind of the Go-

vernment, and almost all persons in authority under them, and it is earnestly to be hoped that the sentiment is as general, as it is undeniably founded on sense and experience.

The Schools, which are the subject of the preceding pages, have latterly derived the most essential assistance and support by ample supplies of Books, from the School Book and School Societies, whose establishment will now be described.

CALCUTTA

SCHOOL BOOK SOCIETY.

This Institution was established on it's existing footing after the most careful enquiry and deliberation. The want of elementary books in the Bengallee and Hindoostanee languages had for some time been perceived, and a subscription for the printing of such works was set on foot. The association for this purpose led to a more extended meeting in the month of May 1817, at the College of Fort William, when certain preliminary rules for the Institution proposed to be established under the name of the Calcutta Book

Society, were framed, and a provisional Committee appointed to take measures for making it known, to procure it the pecuniary support of all classes of the community, and the aid of the labors and advice of learned men, both at the Presidency and in the provinces. The report of the provisional Committee having been received, the School Book Society was finally organized and established on the 1st of July 1817. The following are the rules of the Society.

1.—THAT an association be formed, to be denominated "The Calcutta School-Book Society."

2.—THAT the objects of this Society be the preparation, publication, and cheap or gratuitous supply of works useful in Schools and Seminaries of learning.

3.—THAT it form no part of the design of this Institution, to furnish religious Books, a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of moral tendency, which, without interfering with the religious sentiments of any person, may

be calculated to enlarge the understanding, and improve the character.

4.—THAT the attention of the Society be directed, in the first instance, to the providing of suitable books of instruction for the use of Native Schools, in the several languages, (English as well as Asiatic,) which are, or may be taught in the provinces subject to the Presidency of Fort William.

5.—THAT the business of the Institution be conducted by a Committee, which shall comprise a President, 4 Vice Presidents, and 20 Members, (10 of them being Natives,) to be annually chosen at a general Meeting in July; who shall associate with themselves, as Members ex-officio, a Treasurer, a Collector, a European and Native Recording Secretary, and a European and Native Corresponding Secretary, with as many other Secretaries as the Sub-Committees it may be expedient to form shall require.

6.—THAT all persons, of whatever nation, subscribing any sum annually to the funds of the Institution, shall be considered Members of

the Society, be entitled to vote at the annual election of Managers, and be themselves eligible to the Committee.

7.—THAT the names of Subscribers and benefactors, and a statement of receipts and disbursements, be published annually, with a Report of the proceedings of the Committee.

8.—THAT the Committee be empowered to call a general Meeting of the Members, whenever circumstances may render it expedient.

9.—THAT the Committee be likewise empowered to fill up from among the Members of the Society, any vacancies that may happen in it's own number, in the period between one annual election of Managers and another.

10.—THAT any number of persons in the Country forming themselves into a School-Book Association, auxiliary to the Society, and corresponding with it, shall be entitled to the full amount of their annual subscriptions in School-Books at cost price.

From the Report of the Provisional Committee it appeared expedient that the means of instruction should be in the first instance provided in the Bengallee, Hindoostanee, Persian, Arabic, and Sanscrit languages, the earliest attention being given to the preparation and printing of School Books in the Bengallee language. In this respect the wants of the people were represented to be most urgent, numerous Schools being at a stand for want of books, many respectable individuals having been compelled to relinquish their plans of establishing native Schools, solely from the deficiency of this most essential article.

The supply of Books in the English language was stated to be very disproportioned to the demand both from native Schools, and those institutions in the Metropolis and it's vicinity where young persons of European parentage and partial descent, (which latter according to the computation of the Committee amount to about 3,000) are brought up. It was accordingly proposed that a few elementary Books in English should be immediately prepared for the use of the Schools, Native and English, and that com-

pendiums in the English language of Geography, Chronology and History should also be prepared, adapted especially to native Schools. Proceeding generally according to the suggestion of the provisional Committee, the Society availed itself of the aid of several benevolent and enlightened persons, who had prepared or were compiling useful works in the native languages, during the first year of it's institution, and took measures for printing, or subscribing for, at it's expense, works in various languages to the extent of 34,476 copies; giving a splendid promise of future exertion. The specification alone of these works would occupy several pages; but this detail is not necessary to excite our admiration of the efforts of the many excellent individuals, who have been actively employed in this service of benevolence.

THE amount received from the public liberality, at the expiration of the first year of the Society's formation was,

Donations, - - - - - - -	Rupees 13,337
Annual Subscriptions, - - - - - -	3,838

The Reports of the second and third years exhibited the operations on a more enlarged scale, and showed a considerable increase in the list of subscriptions. The literary exertions of the friends of education were even more conspicuous, and the ingenuity of philanthropic individuals, seemed to vie in promoting the objects of the Institution. Among the remarkable and difficult works announced in these Reports, are the preparation in Arabic of some of the Books of Euclid, and a compendium of Plain and Spherical Trigonometry by the Reverend Mr. Thomason,* and several useful elementary works in Sanscrit, by the Reverend Mr. Yates.

The question of the result of the Society's labors during the three years which had elapsed, is thus answered in the 3d Report:

* The unwearied and benevolent exertions of this Gentleman in the promotion of every Institution, having either the relief of distress or the diffusion of education and morality for it's object, are too well known throughout India, to be particularly dwelt on here, but it would be an act of injustice to mention his name, without further notice, in a work professing to describe those Institutions, to the success of which his talents, learning, and extensive charity have so largely contributed.

"If by such a question any prominent and "very visible results are meant, the ques- "tion is premature: for such immediate effects "are precluded by the nature of the case. The "true and satisfactory reply to such an enquiry "must be this; that it may be seen in the thou- "sands of elementary works now in circula- "tion amongst the people, in the increased num- "ber and improved discipline of the native "Schools, in the proficiency of the Scholars, "in the manifestly growing attention to educa- "tion, in the increasing thirst for knowledge, "and love of reading, and spirit of enquiry, "which continually fall under the observation "of those whose avocations and pursuits enable "them to view closely what is passing amongst "us. The effects produced by the Society may, "also, in some instances, be seen in the growing "interest felt by the more learned natives in "the diffusion of knowledge, and in the extend- "ed co-operation of our fellow countrymen in "the same cause."

The fourth year of the Society was distinguished by the expression of the Government's unqualified approbation of it's labors and designs,

and by the grant of considerable pecuniary aid. As the operations of the Society advanced, the prospect of useful labor became more and more enlarged—new and encreasing demands on it's resources were made from various parts of the country: in it's anxiety to comply with them, it's funds became rapidly exhausted; yet naturally reluctant to relinquish it's career of usefulness and to leave imperfect what appeared capable of such happy completeness, the Society adopted the resolution of representing it's exigencies to the Government. Graceful, however, and dignified was it's attitude of solicitation. There were no errors to correct, no precipitation to acknowledge, no improvident failure to lament. The Committee approached the Government with a representation of undeviating adherence to wise and avowed principles, of steady progress in beneficial plans, of eminent good already done, and the most promising prospects, if assisted, of future advantage.

It was not likely that an enlightened Government should be insensible to so forcible an appeal. On the contrary, the request of the Society was promptly acceded to with the most flatter-

ing expressions of applause and confidence. After dwelling in terms of satisfaction at the combination of Europeans, Moosulmans and Hindoos in the noble cause of diffusing light and information throughout this land of ignorance, and praising the wise and unexceptionable principles and conduct of the Society, it was declared that the Institution had peculiar claims on the liberality of Government: that the pursuits, in which it was engaged, tended to fulfil an object of National solicitude, and that by extricating the Society from it's pecuniary difficulties, the Government, to a certain degree, would accomplish it's own views and wishes for the happiness of the people subjected to it's rule. The sum of 7,000 Rupees was granted to relieve the Society from it's immediate embarrassments, and a monthly contribution of 500 Rupees was assigned to it from the public Funds.

THE union of Natives at the Presidency with Europeans as Members of the Society and of it's Committee, attracted notice in more remote quarters, and the King of Oude, a Moosulman Prince, and the Rajah of Bhurtpore, a Hindoo Chief of high rank and influence, well known as a former

opponent of the British Government, each manifested their approbation of it, and the views of the Institution by a donation of 1,000 Rupees. Indeed, it may be asserted without risk of contradiction, that European teaching has been proved to be highly acceptable to the Natives. The Schools superintended by Europeans, are above tenfold more numerous than they were, as will be seen when the operations of the School Society come to be considered. All the Schools, however, of this description are dependant principally on the School Book Society, for the means of instruction. They could not be efficiently conducted unless they were provided with elementary books from it's Depository, which are in point of fact continually supplied—"They "receive the aid with thankfulness and still look "to the Society for further assistance; in the "expressive language of one of their Pundits "they are *hungry* for the School Book Society's "publications, and full of impatience to receive "them from the press."

By the latest accounts 104,182 Copies of Works in various languages* had been issu-

* See Appendix.

ed from the Depository of the Society. The aggregate of contribution realized since it's foundation is Rupees 1,08,500.

President.

WILLIAM BUTTERWORTH BAYLEY, ESQ.

Vice Presidents.

J. H. HARINGTON, ESQ.
JOHN PASCAL LARKINS, ESQ.
HENRY SHAKESPEAR, ESQ.
WILLIAM BYAM MARTIN, ESQ.

Treasurer.

JAMES CALDER, ESQ.

European Secretary.

THE REVEREND MR. YATES.

CALCUTTA

SCHOOL SOCIETY.

A NOBLE spirit of benevolent emulation appears, peculiarly about this period, to have animated the Community of Calcutta. A twelvemonth had hardly elapsed since the establishment of the School Book Society, when another Association was formed with the same ultimate object for the promotion of education, though one distinguishing feature in the principles of the School Book Society, was not avowedly adopted by the new Institution at the time of it's first organization. The School Society,

did not then pledge themselves to the exclusive mode of proceeding to which the rules of the School Book Society bind the latter. This discrepancy of opinion formed the chief, if not the only obstacle which prevented the consolidation of the designs of the two Associations. The views of both were directed to the promotion of moral and intellectual improvement among the Natives of India. If the avowed object of the Calcutta School Book Society be the preparation, publication, and cheap or gratuitous supply of works, useful in Schools and Seminaries of learning, the leading design of the School Society was to assist and improve existing Schools, and to establish and support any further Schools and Seminaries which may be requisite, and to prepare select pupils of distinguished talents by superior instruction for becoming Teachers and Translators. Such congenial purposes might easily have been reconciled, but for the cause above adverted to: experience, however, has demonstrated that the separation of the two Sister Institutions, by multiplying active agents in the general cause, has been productive of more extensive advantage than their coalition would have been able to effect;

THIS Society was instituted on the 1st of September, 1818, and adopted the following rules.

1.—THAT an Association be formed, to be denominated "the Calcutta School Society."

2.—THAT it's design be to assist and improve existing Schools, and to establish and support any further Schools and Seminaries which may be requisite; with a view to the more general diffusion of usual knowledge amongst the Inhabitants of India of every description, especially within the provinces subject to the Presidency of Fort William.

3.—THAT it be also an object of this Society to select pupils of distinguished talents and merit from elementary and other Schools, and to provide for their instruction in Seminaries of a higher degree; with the view of forming a body of qualified Teachers and Translators, who may be instrumental in enlightening their countrymen, and improving the general system of education. When the funds of the Institution may admit of it, the maintenance and tuition of such

pupils, in distinct Seminaries, will be an object of importance.

4.—That it be left to the discretion of a Committee of Managers to adopt such measures as may appear practicable and expedient for accomplishing the objects above stated, whenever local wants and facilities may invite.

5.—That no system of education shall be introduced, nor any book used in the Schools, under the exclusive control of this Society, without the sanction of the Committee of Managers; and that the School-books approved by the Committee, as far as they may be procurable from the Calcutta School-book Society, shall be obtained from that Association.

6.—That in furtherance of the objects of this Society Auxiliary School Associations, founded upon it's principles, be recommended and encouraged throughout the country; and especially at the principal cities and stations.

7.—That a Committee of Managers for conducting the business of this institution be

elected annually, at a general meeting of Subscribers to be held in the month of January, at the Town Hall of Calcutta.

8.—That the Committee, inclusive of official Members, consist of twenty four persons; of whom sixteen to be Europeans, or their descendants, and eight natives of India; and that five Members constitute a quorum.

9.—That the Committee do associate with themselves, as ex-officio Members, a Treasurer and Collector, or European and Native Recording Secretary, an European and Native Corresponding Secretary, with as many other Secretaries of Sub-Committees, as the business of the Society may render necessary.

10.—That all persons, subscribing any sum annually to the Funds of this institution, shall be considered members of the Society, be entitled to vote at the annual election of managers, and be themselves eligible to the Committee.

11.—That the Committee be empowered to fill up from among the members of the Society,

any vacancies that may happen in their own number, and in the official situations above specified, within the period of one annual election of managers and another.

12.—That the Committee be also empowered to call a general meeting of the members of the Society, whenever circumstances may appear to require it.

13.—That the names of Subscribers and benefactors, and a statement of receipts and disbursements, be published annually, with a report of the proceedings of the Committee.

For the more efficient prosecution of the plans of the Society, the Committee divided themselves into three Sub-Committees, for the distinct execution of three principal objects, one for the establishment and support of a limited number of regular Schools, two for aiding and improving the indigenous Schools of the country, that is, Seminaries originated and supported by the natives themselves, and three for the education of a select number of pupils in English and in some higher branches of tuition.

It was the wish of the General Committee to create a few regular or as they were termed "nominal" Schools, rather to improve, by serving as models, than to supercede the established Seminaries of the Country, designed rather to educate Children of the native poor, than the numerous youth whose parents are able and willing to pay for their instruction. It was evident, that however abundantly the public liberality might be evinced, gratuitous education could not be afforded to any extent commensurate with the immense numbers who might be candidates for it. Indeed, though the Funds of the Society had been supplied with considerable munificence,* it was soon found expedient to transfer the three regular Schools which had been planted in the vicinity of Calcutta, to the superintendance of the Corresponding Committee of the Church Missionary Society. The charges for three Schools absorbed nearly two thirds of the Society's annual income, an expenditure at one time nearly equal to the support of the numerous indigenous Schools. This branch, therefore, necessarily be-

* At the end of the first year the Donations amounted to above ten thousand Rupees, and the annual Subscriptions to nearly half that Sum.

came the chief object of the Society, in the accomplishment of which they were eminently successful. It was ascertained that the Schools of this description amounted to not more than 190 Bengallee Schools, averaging 22 pupils each, or 4180 Children under instruction, from a population at the lowest estimate of 7,50,000 natives. The paucity of this number was in some degree accounted for by the circumstance, that a great part of the population of Calcutta is composed of young men, who having received a common education in their native Villages, had come to the Metropolis for employment, leaving their families behind; and also that with very few exceptions the Hindoo Girls were excluded from the number.

The state of education in these Schools was found to be deplorably defective, being almost entirely confined to the writing of the Alphabet and figures, and a very imperfect knowledge of Arithmetic. Reading was not practised, nor orthography acquired; for, although a very few of the more advanced Boys were in the habit of transcribing extracts from the most popular poetical compositions of the Country,

yet, the manuscript copy itself being very in accurate, they only became confirmed in a vitiated manner of spelling. In order to remedy these crying defects, depositories for the distribution of the School Book Society's publications were established, and the Masters of the Schools encouraged to apply for books, a large portion of which persons availed themselves of the invitation.

THROUGH the activity of the native Secretary to the Institution, the superintendance of the Society was extended to many of the Seminaries in question, and the city having been divided into convenient districts, was placed under the guidance of four native gentlemen warmly interested in the success of the scheme, in each of whose houses a select quantity of the School Book Society's publications is kept for the purpose of ready distribution.

SEPARATE examinations of the head boys are held with due formality, and a more public one annually, under the inspection of the general Committee of the Society at the houses of the native Superintendants; at which times prizes are

conferred with reference to the character and progress of the scholars during the year. According also to the proficiency of the pupils of each School, the tutors themselves are classified, and pecuniary rewards granted to them as an encouragement to exertion. Thus, through this judicious mode of proceeding, an interest is excited in the minds of teachers as well as pupils, calculated to conciliate the attachment and gratitude of all.

It is time to advert to the department placed under the third Sub-Committee, the purpose of which was to lead on native pupils to a knowledge of the English language and the higher branches of tuition.

It will be recollected that the Society did not confine itself to the single object of elementary tuition. It was the opinion of the Society that no plan for enlightening the mass of the people could succeed, without the adoption of systematic measures for providing a body of qualified teachers and translators from among themselves. These will be eminently useful by their instructions, conversation, and writings, in diffusing just

ideas and useful knowledge; and through their instrumentality, the stores of learning and science, accumulated in our language, will be transferred into the vernacular tongues of the country. "Towards forming such a body, the "most efficient and direct means are obviously "afforded by systematically acting on the prin- "ciple of selection, which is popular among the "natives, and highly approved by those who "have reflected most maturely on the means of "improving the human race. The principle has "accordingly, been distinctly recognized in the "third Rule of the Institution, and should the li- "beral and permanent support of a discerning "public, enable it's managers to act up to it ex- "tensively, and with vigor, it cannot be doubted "that the happiest results will follow."

ACTING on these sentiments, the Society, at an early period, sent 30 boys considered to be of promising abilities to the English School of the native Hindoo College,* to be educated in En-

* THE Vidyalaya or Hindoo College was founded, in 1816, by some Natives of rank and respectability, for the instruction of the sons of Hindoos in the European and Asiatic languages and sciences. The number of students is at present limited to 100.

glish and Bengallee, at the Society's charge: Nothing, as has already been observed, can afford a greater stimulus to exertion among the Hindoo youth of Calcutta, than the prospect of acquiring English. The Society therefore resolved to grant the above advantage to those only who should distinguish themselves by superior proficiency in the indigenous Schools, with the view of ultimately training up and securing a

The Government of the College is vested in two Governors and nine Directors, from the latter of whom a Committee of Managers is formed. There are also two Secretaries, one European and one Native. The RAJAH of BURDWAN and Baboo CHUNDERCOOMAR THACOOR, are the Governors; the office of European Secretary is held by GEORGE MONEY, Esq. This is the Institution, for which the British India Society destined the Philosophical Apparatus before alluded to. A discretion as to it's appropriation was however left to Sir HENRY BLOSSETT and MR HARINGTON, to whose charge it was consigned. The latter Gentleman, on whom, by the death of Sir HENRY BLOSSETT, the sole charge devolved, finding the funds of the College unable to support the expense of a Lecturer, suggested the transfer of it to the Government College, under certain arrangements calculated to benefit both Institutions, and to combine with that object the accomplishment of the intention of the Government to extend it's countenance and assistance to the Vidyalaya. Accordingly, a School Room to the latter Institution was erected at the expence of Government adjoining the new College, and a Lectureship for Experimental Philosophy founded at the public expense, the Philosophical Apparatus being appropriated to the joint use of the two establishments.

race of competent teachers, translators, and authors. With regard to the indigenous Schools, however, it was determined, after mature consideration, that it was not expedient to extend the patronage of the Society over them beyond the limits already fixed, but to concentrate it's efforts, so as to afford within the range of it's actual supervision, every possible encouragement and support, "and thus render the sphere of the "Society's operations, a centre from which even-"tually rays of moral improvement might di-"verge in every direction."

PROCEEDING then in this spirit, they finally resolved, with the view of forming an intermediate link between the Indigenous Schools, and the native Hindoo College, and for the better preparation of the pupils for the course of education there, on the establishment of an elementary English School for reading, writing and arithmetic, all the vacancies of which, after the first Establishment, are to be filled by pupils selected from the indigenous Schools for their proficiency, as hitherto practised in regard to the Hindoo College. Those, again, who may afterwards prove themselves particularly deserv-

ing, are, at a proper time, to be removed for superior education at the College. From the extension of this system, it is supposed that the spirit of emulation among the native youth will be additionally excited, as it will enable many to look for removal to this School, who cannot expect advancement to the College; since the information necessary for the former is much less than for the latter. Parents will also keep their boys longer at the indigenous Schools than before, in the hope of benefiting by this increased tuition, and the profits, respectability, and usefulness of the native tutors will be augmented.

It may be interesting shortly to advert to the mode in which the Examinations are conducted, and to the results that have been produced. The total number of boys educated in the indigenous Schools exceeds 2,800. To collect so many children from different and distant parts of the town, is not desirable, even were it practicable, but a small portion only of the more advanced boys, from all the divisions, amounting to about 150, are selected for examination. The first annual exhibition of this description took place in 1822, at which time also forty poor Bengallee

girls from the female department of the Bengal Christian School Society were present. The boys belonging to the indigenous Schools were examined in spelling, reading, and writing the Bengallee language, the common rules of arithmetic, and in geography, both general, and in particular relation to that of Hindoostan.* The students, whose education at the native Hindoo College, is defrayed at the expense of the Society, were examined in the English language, in reading, writing, and spelling; and those more advanced, in the translation of English into Bengallee. The whole examination gave the greatest satisfaction to the spectators, and afforded a well grounded hope of progressive advancement. This expectation has been justified by the result of subsequent examinations of the elder boys. Several of the youths educated by the Society in the Hindoo College have obtained respectable situations in life, some of whom, and others still in the College have established evening Schools for the communication of gratuitous instruction in the English language.

Like the sister Institution, however, the School Society ascertained after some experience, that

their funds were inadequate to the permanent maintenance of their liberal plans: The calls of the indigenous department alone were sufficient to absorb all the income at their disposal, while the expences of their pupils at the Hindoo College remained to be provided for. Application was accordingly made to the Government for pecuniary assistance. The solicitation was complied with. The Government after again adverting to the prudent and considerate attention to the religious opinions of the great body of the people, which it is so essentially necessary to observe in order to prevent any misapprehension of the object of the undertaking to ameliorate the moral and intellectual conditions of the natives, granted an allowance of 500 rupees per mensem, expressing at the same time a reliance on the Society's continued adherence to the cautious and restrictive principles on which it appeared hitherto to have proceeded. It should not be supposed that any distrust was conveyed in these observations, but it must be recollected that the originally declared objects of this Institution were not so unequivocal, as those announced by the School Book Society, and that the government could not, either consistently or wisely

extend the sanction of it's public support to projects which were not distinctly defined. In acknowledging the grant of the monthly contribution, the Society pledged themselves to conduct their future operations according to the expressed desire of the Government, by the spirit of which their proceedings hitherto had in fact been guided.

Sir Antony Buller, is President of this Society. J. H. Harington, Esq. and J. P. Larkins, Esq. Vice Presidents. J. Barretto, Esq. Treasurer. S. Laprimaudaye, Esq. Collector. D. Hare, Esq. European Secretary, and Baboo Radhakant Deb, Native Secretary.

CALCUTTA

FEMALE JUVENILE SOCIETY.

THE old adage that good may come out of evil, has been verified in the establishment of this Institution; for it took it's rise from one of the most preposterous misrepresentations that ever proceeded from credulity or ignorance. Allusion is here made to an Address written, apparently, by some Members of the Calcutta Baptist Missionary Society in April 1819, to the young ladies of MRS. LAWSON and PEARCE'S Seminary proposing the formation of a School for the edu-

cation of Hindoo girls. The object was certainly unexceptionable and praise-worthy; but how was it urged?—principally by the assertion that "IN THE PROVINCE OF BENGAL ALONE AT LEAST "10,000 WIDOWS ARE ANNUALLY SACRIFICED, AND "THIRTY TIMES A DAY, A DEED REPEATED, WHICH "OUGHT TO CALL FORTH OUR TENDEREST PITY, AS "WELL AS OUR MOST VIGOROUS EXERTIONS."*

IT is not surprising that this tremendous sacrifice of human life should have alarmed the young ladies, and excited their sympathy in the dreadful picture of misery exhibited to their imaginations. Especially, too, as they could not, at the time have the means of knowing the real facts of the case, as they have since come before the public in an authentic form. How different these are from the above statement, will appear from the papers,† printed by order of the House of Commons, containing the official reports of

* Second Annual Report of the Calcutta Baptist Missionary Society Appendix page 42.

† See Page 27. The abstract statement is there erroneously quoted as giving the numbers for the years 1818 and 1819, instead of 1819 only.

the Supreme Government of India, which state the total number of Suttees that took place in the province of Bengal in 1819, the year in which the Address was penned, to have amounted to *five hundred, and one,* being NINE THOUSAND FOUR HUNDRED AND NINETY NINE FEWER than the annual estimate of ten thousand, propounded by the writers of that appalling document! Even in the year 1818, the number of sacrifices of this description in Bengal was only six hundred and thirty two.*—Leaving, however the error of the chief argument, and acknowledging the benevolence of the intention of the Address, it's result will now be described.

SHORTLY then, after the Address was received, the present meritorious Association was formed by the young ladies of the Seminary in question, in connection with their teachers and friends. A single School containing 32 scholars was the first fruit of the operations of the Society. But for nearly twelve months, the number did not exceed eight. It's laudable perseverance however was subsequently rewarded with more ade-

* Official Papers.

quate success, and according to the latest accounts within the reach of the writer, the number of Schools has encreased to six, the whole of which contain 160 Pupils. The use of religious books in the course of instruction is insisted on. The female conductor of one of the Schools evinced some reluctance to the employment of Christian School books, which "a little firmness" on the part of the Committee overruled. This repugnance, indeed, does not appear to be singular; in fact the "*aversion*" of the native teachers generally to Christian instruction is acknowledged. Reading, writing, and needle work are taught in the Society's Schools, in which branches of instruction the pupils are stated to have exhibited satisfactory proficiency.

THE Society propose to publish an Edition of a small Pamphlet, written in Bengallee by a Native, whose design is to prove that female education was formerly prevalent among the Hindoos, especially the higher classes, and that such instruction, so far from being, as is generally supposed, disgraceful or injurious, is calculated to produce the most beneficial effects.

THE following are the rules of the Society.

1st.—THAT a Society be formed for the promotion of female education in Bengal; and that it be denominated "The Calcutta Female Juvenile Society for the establishment and support of Bengallee Female Schools."

2d.—THAT all persons subscribing any sum monthly or annually be considered Members of the Society.

3d.—THAT donations to any amount be thankfully received, and carried to account in the names of the contributors.

4th.—THAT the business of the Society be conducted by a President, and a Committee of fourteen Ladies, members of the Society, including the Treasurer, two Secretaries, and the Collector.

5th.—THAT a general meeting of subscribers and friends be held annually, at which a Report shall be read of the progress of the School or Schools supported by the Society. At the same

time the Committee and officers for the following year shall be chosen, and the general business of the Society transacted.

Mr. Pearce is President, Mrs. Lawson, Treasurer, Mrs. Pearce and Mrs. Jones, Secretaries; Miss Finch, Collector to the Institution; and Mrs. Colman, the widow of the Reverend Mr. Colman, a member of the American Mission* to the Burmese States, and who until her husband's demise had maintained a School at Cox's Bazar, in the district of Chittagong, for the female children of the Mugs, has been provisionally appointed to the general superintendance of the Society's Schools.

From the circumstances of the majority of the contributors, the funds of this unassuming Association are necessarily small; yet the extent of it's operations seems more than commensurate with the scantiness of it's resources.

A wide field is open to it's exertions and to those of similar Institutions, for if the calcula-

* See Appendix.

tion of the Calcutta Baptist Missionary Society is to be credited, "of the 40 Millions of Hindoo "females which Hindoostan contains, not 400 "women, or not one in one hundred thousand "can read or write."*

* Since the above was sent to the Press, the Writer has been informed that the Female Juvenile Society was incorporated a few months ago, with another Institution denominated the Bengal Christian School Society, established at the end of the year 1822, whose object is the promotion especially, of religious knowledge, and more particularly among the Native Females of India. No Report has yet been published of the proceedings of the new Society.

LADIES' SOCIETY

FOR

NATIVE FEMALE EDUCATION,

In Calcutta and it's Vicinity.

THE ignorance of the native females having forcibly struck the School Society, at the instance of some of it's Members, the British and Foreign School Society were induced to solicit subscriptions in England, for the purpose of sending to Bengal a female teacher, to institute Schools for native female children. The lady selected, MISS COOKE, (now MRS. WILSON) arrived in Calcutta, in November 1821, recommended to the School Society. But the Committee of that Society,

composed partly of native gentlemen, were not prepared, unanimously and actively to engage in any general plan of native female education. Nevertheless the Calcutta Committee of the Church Missionary Society having, in their judgment, discovered indications of a growing disposition on the part of the natives, to meet offers to educate their daughters with less prejudice than formerly appeared to exist, undertook to provide for Miss Cooke's future support, and to promote the objects of her mission.

The study of the native language was, of course, the first aim of Miss Cooke. While employed in the acquisition of Bengallee, she paid a visit to one of the Society's Boys Schools in order to observe their pronunciation, and this circumstance led to the establishment of her first School for females, earlier perhaps, than was originally contemplated. This event is sufficiently remarkable to be described, without abridgement, from the original narrative promulgated by the Church Missionary Society.

"Unaccustomed to see an European female "in that part of the native town, a crowd col-

"lected round the door of the School; amongst "them was an interesting looking little girl, "whom the School pundit drove away. Miss "Cooke desired the child to be called, and by an "interpreter asked her if she wished to learn "to read. She was told in reply, that this child "had for three months past been daily begging "to be admitted, to learn to read among the "boys, and that if Miss Cooke (who had made "known her purpose of devoting herself to the "instruction of girls), would attend next day, "twenty girls should be collected. On the fol- "lowing day Miss Cooke, accompanied by a "female friend who speaks Bengallee fluently, "attended accordingly. About 15 girls, accom- "panied in several cases by their mothers, as- "sembled, and the following few particulars of "a long conversation which took place with them, "will afford some insight into the modes of think- "ing prevalent among them.

"On their enquiring Miss Cooke's circum- "stances they were told, that she had heard in "England that the women of this country were "kept in total ignorance; that they were not "taught even to read or write; that the men

"only were allowed to attain any degree of "knowledge; and it was also generally under- "stood, that the chief objection to their acquiring "knowledge, arose from their having no females "who would undertake to teach them. She "had therefore felt compassion for their state, "and had determined to leave her country, her "parents, friends, and every other advantage, "and to come here for the sole purpose of edu- "cating their female children. They with one "voice cried out, (smiting their bosoms with "their right hands) "Oh! what a pearl of a "woman is this." It was added, she has given "up every earthly expectation to come here, and "seeks, not the riches of this world, but to pro- "mote your best interests." "Our children are "yours, we give them to you," replied two or "three of the mothers at once: After a while, one "asked, what will be the use of learning to our "female children, and what advantage will it be "to them." She was told, that it will enable "them to be more useful in their families, and "increase their knowledge, and it is to be hoped, "that it will tend also to gain them respect, and "increase the harmony of families." "True," "said one of them "our husbands now look

"upon us as little better than brutes." And "another added, "what benefit will you derive "from this work." She was told the only re- "turn we wished, was to promote their best "interests and happiness. "Then," said the "woman "I suppose this is a holy work in your "sight, and well pleasing to God." As they "are not yet able to understand our motives, it "was only said in return that, "God is always "well pleased that we should love, and do good "to our fellow creatures." The women then "spoke to each other in terms of the highest ap- "probation."

APPLICATIONS having been received from several quarters of the native part of the city, more Schools were commenced, and in a few months, ten Schools containing 277 children were established. One of the principal difficulties which MISS COOKE encountered at the outset of her undertaking was that of procuring suitable teachers. She at first could only obtain the services of one Bengallee woman who could read; consequently, she was compelled to employ men to teach the girls, which expedient, though indispensible, was alone calculated to excite dissatis-

faction. The maintenance of order also was a task of no easy accomplishment, especially after the Schools had encreased as they did in the ensuing year, to 22 attended by 400 pupils:* but MRS. WILSON, (as she should now be designated) has latterly been enabled in a great degree to correct this inconvenience. The more serious evil of a want of female teachers, will probably be soon effectually remedied. The single Mistress under MRS. WILSON has been requested to instruct a respectable widow of the Bramin cast, with two other adult females at her own house, during the hours she is not occupied in the School, and the same widow, though herself a learner, has attended daily at the house of a Bramin, for the purpose of instructing his two daughters.

ON the 23d of June 1823, one hundred and ten children attended at an Examination, held at the Church Missionary Society's House, and although it was a noted Hindoo Holiday, only five

* The Schools actually under the management of the Society are 29 in number, the monthly expense of which is 300 Rupees. They are attended by about 490 Girls.

out of the number summoned were absent on that account. The first classes read with ease a Bengallee Tract on female education, the work of a learned native, though considered a rather difficult book from the frequent occurrence of Sanscrit phrases; others read in books of Fables, and Watts's Catechism translated into Bengallee. Their proficiency in needle work was also respectable. This species of employment, which the girls at first considered as degrading, has, it is said, become an object of anxious solicitude with them. Of their eagerness on this head, and for literary instruction, the last report of the Committee of the Church Missionary Society contains some remarkable instances. At the close of the Examination, rewards were distributed from a stock supplied by the MARCHIONESS OF HASTINGS, on her departure from India.

THE initiatory labours of MRS. WILSON having proved so successful and promising, it appeared advisable to certain ardent admirers of the system, that the Institution for the instruction of native females should lay aside it's unassuming character, and be ushered forth to the world in a more prominent and imposing atti-

tude. Accordingly some leading Members of the Committee of the Church Missionary Society solicited LADY AMHERST to accept the office of Patroness to a Society of European ladies to superintend and conduct in future the business connected with female education. Her ladyship having been pleased to acquiesce in the plan, a meeting of ladies, friends to the education of the female natives, took place on the 25th of March, 1824, when the formation of the Ladies' Society, for native female education, in Calcutta and it's vicinity, was carried into effect. In order to confer every degree of consequence on this beneficent Association, in addition to the noble Patroness, an ample list of Vice Patronesses has been framed, the more active and immediate superintendance being vested in a Committee of ladies who will devote their practical attention to the concerns of the Institution. MRS. ELLERTON, is the Secretary, and G. BALLARD ESQ. has accepted the office of the Treasurer to the Institution.

THE following are the chief resolutions of the Society as adopted at the two first Meetings:

THAT the education of native females is an object highly desirable, and worthy the best exertions of all who wish well to the happiness and prosperity of India.

THAT the system, introduced into this country by MRS. WILSON, has been pursued by her under the patronage of the Church Missionary Society, with a degree of success, which could hardly have been anticipated by those who were aware of the novelty and apparent difficulty of the undertaking, and is capable of an extension and improvement, only limited by the want of sufficient funds, for it's prosecution on a scale commensurable to it's objects.

THAT it appears to this meeting, that there are at present 24 Schools under her superintendance, attended on an average by 400 pupils; that females of the most respectable caste and station in society, have both sent their daughters, and, in some instances, have themselves expressed anxiety to obtain instruction; and that the system of instruction pursued has met the expressed concurrence and approbation of some

of the most distinguished among the Native gentry and religious instructors.

THAT in order to render MRS. WILSON'S labors yet more effectual, and to meet the feelings of the respectable natives of India, by rendering the establishment more exclusively female, it is expedient that the officers and government of the Schools now existing, or hereafter to be established in connection with them, in Calcutta and it's vicinity, be placed under the superintendance and control of a certain number of ladies, as patronesses and visitors, who may be inclined to give a portion of their time, to this interesting and laudable object.

THAT MRS. WILSON'S house in Mirzapore, being on many grounds inconvenient and objectionable, the meeting approves of the intention expressed by the Committee of the Church Missionary Society, to erect a new School in a more appropriate place, which as soon as completed shall be used as the central School, and place of meeting for the Lady patronesses, and ladies of the Committee.

THAT the time of meeting be once a month, and the presence of four ladies, including the Secretary, required to proceed to business.

THAT a general meeting of the friends of the Institution be held once a year, at such time and place as may be hereafter determined on, of which timely notice shall be given, when the proceedings of this Committee shall be laid before the Subscribers, and specimens produced of the proficiency of the female children educated under their direction.

THAT subscriptions for the furtherance of these objects be received by the Secretary, MRS. ELLERTON, as also by the Secretary and Treasurer of the Church Missionary Society, such subscriptions being distinguished as designed for "the Native Schools in and near Calcutta."

THAT in case of any circumstances arising which may make it necessary for the Committee to discontinue their labors, the management of the Institution shall revert as before to the Church Missionary Society.

THAT copies of the foregoing resolutions be printed and circulated in Calcutta and it's vicinity; that the subscription of all persons friendly to the improvement and happiness of India, be solicited, and more particularly that the ladies of Calcutta be respectfully invited to visit and inspect the Schools, and to bestow on them whatever degree of countenance and support they may find them entitled to.

THAT every lady subscribing or collecting to the amount of 32 Rupees annually, be considered a Member of this Society.

THIS distinguished manifestation of interest in the literary advancement of their females, will no doubt have a suitable effect on the gratitude of the Natives. At all events, it will evince to our countrymen, that an anxious desire exists to take advantage of every suggestion designed to ameliorate the moral condition of the people under our rule, in every shape which ingenuity or beneficence can devise. It is possible, however, that the more sanguine friends of female education, may be somewhat disappointed, and that their efforts may not be attended with the exten-

sive success they anticipate, though much good will undoubtedly be effected, if the plan be prosecuted with suitable discretion. It is true that the first opposing waves of prejudice have been passed, but the main torrent remains to be stemmed. No serious obstacles have yet been offered, and it is to be hoped that none will be presented. Yet it is an arduous, if not a hazardous task, to effect a revolution in the long cherished habits and customs of a whole people, proverbially averse to change, and to undermine an usage, which, from the practice of ages, has almost acquired the force of a religious obligation. Female seclusion is so interwoven with the first feelings and ideas of the Natives, that it has become a second nature with the women themselves. It is a great mistake to suppose that they submit to it through compulsion: none of the more respectable would, after a certain age, appear in public, if the option were urged upon them. Their exposure would ensure their own disgrace, and the degradation of their families. It is possible, and, indeed, appears to be the fact from the resolutions of the Ladies Society, that females of high cast and rank among the Natives have sent their daughters for instruction;

but admitting the practice to be prevalent, they cannot continue this education of their children beyond a very tender age, without acting inconsistently with their own preconceived opinions of decorum. The children, therefore, will, it is apprehended, in most cases, be remanded to retirement at so very early a period of life, that they will generally forget the little they may have previously learned. At the best, their acquirements must be imperfect, and far below the standard of accomplishment, which according to the anticipation of the zealous advocates of the system, may give them influence over the other Sex.

It is probable, then, that the great majority of the elder pupils will be confined to the inferior classes. Even upon most of these the duty of seclusion operates with considerable strength, and if the restraint be precipitately taken off, very opposite consequences from those to be wished for, are likely to result. The prosecution, therefore, of this truly benevolent scheme demands abundant and incessant caution. It has been stated, that on the late occasions, the Examinations were open to all spectators—now if there

be one thing more revolting to the prejudices of the Natives than another, it is such an exposure of their female relatives to the gaze of a mixed multitude. This erroneous publicity should henceforward cease; men should not be permitted either to visit the Schools, or to be present at the Examinations. Such an exclusion would, it may most confidently be affirmed, produce a large increase of pupils, and probably lead to their attachment to the Institution much longer than at present.

The foregoing remarks will not, it is hoped, be considered as proceeding from hostility to the views of the Ladies' Society. Such a spirit is far from the mind of the writer. On the contrary, this, as well as every other Institution for the diffusion of education in proper places, has his anxious wishes for their success. But he would regret to see too sanguine expectations mortified by disappointment, and above all, he would deprecate too rapid strides in the path of innovation.

Whatever may be the sequel, however, Mrs. Wilson, by her intelligent and zealous exertions,

in her arduous undertaking, has established her claim to the applause of every friend of humanity. Even subsequent failure should not detract from the merit of her early labors; but if her perseverance shall be crowned with wide and complete success, she may take her place among the Frys and the Mores, and other female benefactors of the world.

BENEVOLENT INSTITUTION

FOR THE

Instruction of Indigent Children.

As the compass of this work does not embrace the establishments of the Baptist Missionaries at Serampore, the writer congratulates himself on the opportunity, afforded by the present article, of noticing one of the numerous monuments of the active and indefatigable benevolence of those deserving men. Great and ardent as has been the competition, of late years, in the race of charity in this country, none have outstripped the Serampore Missionaries, who for more than a

quarter of a century, and from the humblest beginnings, have pursued their consistent course, until much positive success has rewarded their exertions. The Benevolent Institution sprang from their keen investigation of the means of rendering themselves useful by the application of their own labors, and by directing the good intentions of less active individuals. The Missionaries had observed that in this city, the children of many persons bearing the Christian name, were totally debarred by poverty from obtaining any proper education whatever, and were in a state of ignorance, if possible, greater than that of their Hindoo and Mussulman neighbours, from whom some of them were remotely descended. To provide board, lodging and tuition, in a regular Seminary for four or five hundred children, habituated to vice from their infancy, was equally beyond their hopes and abilities. But, they soon perceived, that by the introduction of Mr. Lancaster's System of daily instruction, the moral state of these degraded creatures might be ameliorated at a comparatively inconsiderable expense. The plan being resolved on, the managers submitted it to public liberality; and to commence at once what had been so happily

projected, they purchased a piece of ground at their own expence, and erecting a School upon it, let it to the Institution at the monthly rent of 110 Rupees.

The children are taught to read the Scriptures in English, and are instructed in writing, and arithmetic, as well as in Bengallee writing and accounts, in which language also they are taught to read the Scriptures. As the grand object of the Missionaries, in the present instance, is rather to implant in the minds of the pupils, the first principles of morality and religion, than to train them up in any peculiar mode of worship, they are taught no catechism, but, instead of it, they commit to memory and have constantly explained to them, the ten Commandments with such passages of the Bible as are connected with that code. The observance of the Sabbath is inculcated as a sacred duty, but they are left at full liberty to attend Divine Service according to their own mode, under the direction of their parents and friends.

The benefits of the Institution are not restricted as to age, for some have resorted to it at

twenty four years old; nor, although the primary object of the Establishment was the instruction of destitute Christian children, are Hindoos and Musulmans debarred from it's advantages. In fact, natives of almost all the eastern countries may be seen within it's walls, and those who will attend the annual Examinations, as the writer has done with no common gratification, may there behold a motley groupe, affording a spectacle probably not to be met with elsewhere—European children, Native Portuguese, Armenians, Mugs, Chinese, Hindoos, Musulmans, Natives of Sumatra, Mozambique, and Abyssinia.*

* The view of this chequered assembly reminds one of an observation in Derham's Physico-Astro Theology, (Vol. 1 Page 31) though perhaps he did not then contemplate such extreme diversity as the above. "What inextricable confusion must the world for ever have been in but for the variety which we find to obtain, in the faces, the voices, and the handwriting of men. No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now every man's face can distinguish him in the light, his voice in the dark, and his handwriting can speak for him, though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest as well as an admirable indication of a divine superintendance?"

THE Institution having met with encouragement, a School for girls was added, and in the course of two years, above 300 boys and 100 girls were admitted into the Establishment. The girls are instructed in needlework and knitting, and in the knowledge of the Scriptures, and the first class is taught to write. Familiarity in the art of knitting is productive of solid advantage, for it is stated that knit stockings can be disposed of to any amount, and that three Rupees per mensem can be gained by diligent application—an object of importance to those females, who without this resource, even if they are so fortunate as to procure work, seldom realize above four Rupees monthly, having to leave their families during the whole day; whereas by acquiring this simple art, they are now provided with the means of subsistence at home, and are able to devote much time to domestic occupations.

THE state of the funds, and the prospect of continued encouragement sanctioning the measure, the Managers came to the resolution of transferring to the Institution, the original site of the School, and the whole of the premises which they had from time to time purchased in

the vicinity, with a view to it's advantage, at the price which they gave seven years before, the value of the property having greatly increased. A new room for the girls, capable of containing a hundred and twenty children, was erected, and the play ground enlarged. The original cost of the premises, with the erection of the two School rooms, amounted to above 24,000 Rupees. This expenditure and other unavoidable charges occasioned a balance against the Institution, which, amounting to above 6,000 Rupees, according to the latest account, has not yet been liquidated. Hence the Establishment has assumed a permanent character, and while extensive usefulness is considered to constitute a just claim to public support, it will continue to flourish.

It has been stated to the writer to be probable, that there are now in this city, in the interior of the country and the Eastern Isles, more than a thousand youths, who, rescued from vice and ignorance by this Institution, are advancing in usefulness to Society, while, gradually though slowly, rising to a certain degree of opulence and respectability.

In the year 1811, a Branch School for Christian children was created at Serampore, which was followed by similar Establishments at Dacca and Chittagong. The number of children at the Branch Schools is necessarily limited by that of the indigent Christian inhabitants at the respective places. At Serampore, according to the last accounts, about 36 pupils attended; and in preceding years, many youths who had received education there, had procured lucrative and reputable employments. The Dacca School has produced nearly the same results. The number of boys in the School fluctuates between thirty and forty, and several of those who have left the School have obtained situations in which they have given their Masters entire satisfaction. The list of the Chittagong School amounts to about one hundred and thirty.

The aggregate number of children in the five Schools* was in 1822, the date of the last Report nearly 500, and by the judicious and economical arrangements of the managers, the cost of instructing each child in English reading, writing, and accounts, is reduced to little more

* The children actually under instruction in the Calcutta Schools amount to 257, of whom 161 are boys and 96 girls.

than a rupee and half monthly. This sum covers the expense of English Books, Stationery, commodious School rooms and able teachers;* so that a subscription of 20 Rupees, will provide a decent education for a child for twelve months, and if continued for a few years, may prove the means of his becoming, in after life, an useful and a happy Member of Society. Money expended in this manner, where the advantage is so obvious and palpable, may indeed be pronounced productive, and will give a return of inward satisfaction, the value of which is not easily to be estimated.

* The Central Schools, the only ones to which the writer has had access, are conducted in a manner highly creditable to the care and humanity of Mr. and Mrs. Penny, the latter of whom has effected remarkable improvement in the appearance, conduct and acquirements of the girls, since she took charge of the female department.

REMARKS.

To those who were not familiar with the operations in progress for the dissemination of education in this country, and who, nevertheless, feel generally interested in all schemes, having in view the improvement of the condition of the Natives, the details contained in the foregoing pages are calculated to afford information on subjects, which, among the passing events of the day, they may have been led to overlook. There are many people, indeed, who are not aware of the advance which has been imperceptibly made in overcoming prejudice, and in alluring the ignorant

and bigoted multitudes around us to the cultivation of pursuits more worthy of their moral and intellectual nature. But those, who, with anxious eye and heartfelt interest, have watched every step that has been taken for the diffusion of useful knowledge, will rejoice to perceive the many satisfactory results, which may now be held up to the world, of those plans which were originally derided by some, denounced by others, and which, for a long time, received only a degree of hesitating encouragement from any, except from the few who fostered them with unremitted care, and promoted their vigorous growth with steady and energetic perseverance. What, in fact, was originally lukewarmness, has now assumed a contrary character, and the true friends of moral improvement, will not be called upon so much to stimulate inertness, as to repress injudicious enthusiasm.

It is now established beyond a doubt, that to a certain extent, the Natives avail themselves of the means of education with great eagerness, and that, in many instances, they are not even deterred from the pursuit of knowledge, by it being conveyed to them through the channel of

our religious books. After all, however, the circumstance of their consenting to learn to read in the new Testament is no irrefragable evidence of their prejudice against the Christian religion being diminished. It only marks more clearly, to what extent the inferior classes will go, with the view of acquiring a species of knowledge so essential, in their estimation, to their success in life. Numerous as is the attendance on the Schools instituted on the improved plan of education, that attendance only lasts until the pupil has acquired sufficient knowledge of reading, writing, and accounts, to enable him to gain a livelihood, and to enter into the innumerable fraternity of writers and sircars; and so intent are both parents and children on the attainment of this universal object, that they trouble not themselves as to the doctrines of the books which they peruse, provided they lead to worldly profit, and a lucrative employment. This, at least, may be said to be the general feeling among the particular classes alluded to, in Calcutta and it's vicinity. Nor, as their minds are at present constituted, is any other result reasonably to be expected, though even this rude cultivation, and a happy combination of circumstances may pro-

duce wholesome fruits; since even a general, though imperfect knowledge of the language of an enlightened European nation, among so numerous a class, can scarcely fail, especially when assisted by other means of improvement in active operation around them, of gradually, though perhaps slowly, awakening and enlarging their minds to more elevated pursuits. But, in the actual condition of their intellect, if any impression were temporarily made by the books from which their School lessons are learned, it must soon be effaced for want of renovation, and by the deadening effects of sordid occupations.

It is not meant, by these remarks, to depretiate the benefits of general education among the middling and lower classes of the community; on the contrary, there can not be a more noble or praiseworthy object, and no more efficacious means of improving the morals, dispositions, and industrious and orderly habits of the great body of the population, than establishing a cheap and easy access to the sources of elementary instruction. To be effectual, however, in enlightening the human mind, and liberating it from the shackles

of debasing and enslaving prejudices, education must apparently commence nearer to the top of Society, and it's progress be downwards. It is not, therefore, from the classes just alluded to, that any material improvement, in the higher branches of knowledge, ought to be expected. We must look to it in those who find the means of more systematic education, by entering the Colleges, and who are enabled to go through a regular course of literature and science, and who possess ability and enterprize to pursue those European studies by which their minds will become enlightened, and prepared to prosecute enquiries, which, if contrary to every reasonable probability, they do not ultimately produce convictions of inestimable value to their future welfare, must at least exalt them in the rank of moral and intellectual beings, and contribute largely to their temporal happiness and to the improvement of their countrymen.

To ardent philanthropists, this will appear a process of very tedious operation, but it is that which is best justified by experience and reason, and which a fair computation of difficulties indicates as the least liable to disappointment. Well mean-

ing people are in far too great a hurry, in their anticipation of benefit from the diffusion of instruction, and look for the production of fruit before the seed has had time to issue from the ground. The union of religion with education has occasioned these overweening expectations, it being fondly imagined, that because a pupil can read and explain some chapters in the New Testament, a most essential barrier of opposition has been broken through. But, it is unwise to fancy that this transient view of Christianity, unassisted by any subsequent admonition, or enforcement, implies a probable liberation from those trammels of superstition, which his habits, his connections, and idolatrous practices all combine to rivet.

THE objections to read our religious books are not so easily overcome in the more distant provinces, as has been done in the vicinity of Calcutta. It has been shewn that at Meerut, whole Schools deserted their master, under the apprehension that he might attempt to teach them Christianity, and it will be seen by a reference to the Appendix, that MR. CAREY was officially prohibited from communicating Christian instruction to the children in the

Government Schools at Ajmere, lest the benefits expected from those Institutions should be suddenly lost, in consequence of the known repugnance to such a course.

Still, it is undeniable that an intercourse with Europeans has already worked a very remarkable change among the Natives, in this part of the Country. Both Hindoos, and Mohomedans give a ready and efficient support to the School Book and School Societies, as above observed. The establishment among themselves of the Vidalaya manifests an anxiety for the dissemination of knowledge, highly creditable to the wealthy and respectable Hindoos, who were concerned in it, and the readiness with which they have admitted European co-operation, displays a degree of liberality, for which our former acquaintance with the Hindoo character had not prepared us. Indeed, it would appear that a great revolution has taken place among that class, for the Reverend Mr. Adam states, that "a native gentleman on whose authority he can "rely, computes that about one tenth of the read-"ing native population of Calcutta have rejected "idolatry, and of these his informant supposes

"about one third have rejected revelation altoge-
"ther, though few of them profess to do so, and
"the remaining two thirds are believers in the
"divine revelation of the Veds."*

THE abjuration of idolatry is an important step towards radical improvement, notwithstanding the erroneous tenets which they still embrace. A wide field then, is open in the Bengal provinces, for the efforts of the most active promoters of education; and it even seems that Missionaries, uncountenanced by public authority, may here exercise their calling with safety, as far as political hazard is considered, provided they proceed with prudence and moderation. The sphere, however, is sufficiently ample without going beyond our ancient territories. There is scope enough for benevolent exertions among the millions long subjected to the British rule, without travelling into our more distant and newly acquired possessions. There is no necessity, because we have recently planted stations in Malwa, and the adjacent countries, that we should at once begin to open Schools there, or that Missionaries, should

* QUERIES and REPLIES, Page 23.

immediately follow the steps of our armies. There can be no dereliction of duty in allowing those regions to recover their tranquillity, and to become acquainted with our character and views, before we run the risk of exciting fresh confusion by the introduction of innovation, which the semi-barbarous inhabitants are unable correctly to appretiate.

It is undeniable that the success of our endeavors for enlightening the Indian World, has been great beyond the hopes of the most sanguine. That the progress may keep pace with the favorable commencement, depends upon the prudence and circumspection, with which further operations shall be conducted. So extraordinary has been the advance, and so widely has the illumination penetrated through the darkness, that a return to former obscurity, seems almost impracticable. Besides, it cannot be consistent with the designs of Providence, that virtuous projects, undertaken as acceptable to his will, should be rendered nugatory in the midst of their utility, and promise of greater efficacy. Care is only requisite to prevent any misconception regarding our real views for the benefit

of the people. With these precautions, the desire of knowledge being so deeply rooted, the march of improvement cannot fail to be steadily progressive, nor can it retrograde, unless India undergo some strange convulsion, or change it's natural features:

> Ante dabunt hyemes Nilum; per flumina dama
> Errabunt, glacieque niger damnabitur Indus.*

Of the success of the Missionaries of various denominations, who have undertaken the work of conversion in this country, it is impossible to give an accurate account, and the assertions on the subject have given rise to controversies, into which the writer declines to enter. It is affirmed in a Pamphlet† printed at the Mission Press at Serampore, in the beginning of the year 1823, called "a Brief View of the various Churches and stations composing the union of Churches for spreading the Gospel in India," that there are now existing nearly a thousand baptized Natives. The Reverend Mr. Adam, however, who formerly belonged to the Baptist Mission at Serampore, remarks, that the result of his own observations, of his examination of the different

* Claudian.
† Page, 64.

Missionary accounts to which he has had access, and of his enquiries from those who, in some cases, have had better means of knowing or of being informed than himself, is, that, that the number of Native converts properly so called, now living, and in full communion with one or other of the Protestant Missionary Churches, does not exceed three hundred. He even hints that an accurate investigation may prove the number of such persons to be even less than that above stated.*

From one who was a long time associated with one of the principal Missionary bodies, and whose attention still seems directed, though with new views to that subject, the following observations derive considerable weight. "It is not individuals taken separately but col- "lectively, that they should seek to enlighten. "The former mode will create and encourage "imposture, render a most invidious surveillance "necessary, and produce frequent disappoint- "ments and constant irritation. The latter con- "sists in exhibiting truth, and in leaving it, if "slowly, yet steadily, to work it's own way;

* Queries and Replies, Page 26.

"and although there is in this less display, there "is equal, if not greater, certainty of ultimate "success, and far more satisfaction both to the "teachers and the taught. It is the progress of "Society that Missionaries ought principally to "regard, and aim to influence; and success in "this endeavour is the highest present reward "which they should desire. They should seek "to increase the quantity of correct information "on every subject; to raise the standard of pub-"lic morals; to correct the excesses, and to re-"fine and elevate the tone of public feeling on "religion; and to pour, in well chosen portions, "among the various classes and descriptions "of men, the light of truth, the rays of which "are too powerful to be long resisted, and too "penetrating to be long concealed, even if their "immediate effects should not at first be felt or "perceived. As sure as light and darkness "cannot long subsist together, so sure will be "the progress of Christianity in India, if this plan "be judiciously and perseveringly executed."*

This desirable consummation may be effected without the intervention of Itineracies and Field

* Queries and Replies, Page 58.

preaching: It is evident, that from the mildness, good nature, and apathy of the Natives of Bengal, neither tumults, nor insurrections of a grave character, ensue, even from the intrusion of Missionaries at their festivals, and on other occasions when the bigotry of the Natives is worked up to the highest pitch of excitement, and that the mischief accruing to the Missionaries themselves from opposition, is confined to a certain quantity of reviling, spitting upon, and pelting; but it is lamentable that the European character should be exposed to such disgrace, that the "Pleader for the Christian temples," should be so degraded, and that the cause itself, excellent and praiseworthy as it is, should be brought into disrepute by efforts, which every day's experience shews to be nugatory, and productive of injurious consequences.

MILITARY ORPHAN SCHOOL.

BENGAL

MILITARY ORPHAN SOCIETY.

THE Rules and Regulations of this noble Institution were printed in a separate Volume, by order of the General Management, in the year 1821; and from this Code, and the subsequent resolutions of the General Management, the following abbreviated account of the Society has been prepared. Pains have been taken to give all the principal regulations, chiefly in the original language; numerous details however are necessarily excluded. But the Code is in every body's hands, and if any material omissions are discovered in the Abridgement, allowances will, it is hoped, be made, in consideration

of the conciseness, which must indispensibly be observed, in a compendium like the present work. Still, it is right to mention, that the Abstract is not offered as a guide to those who are personally interested in the subject, but with the view of still further promulgating the knowledge of an Institution, which, in its operation, diffuses the most extensive good, and by it's design, constitution, and administration, reflects high honor on the Bengal Army.

The Orphan Institution, of which the objects are to educate and settle in life children, of both sexes, of officers and soldiers on the Bengal Establishment, is divided into two branches; the upper and lower Schools; totally distinct with respect to the description of children received, the funds allotted to their support, and the rules by which they are governed, and having no other common feature, than the same benevolent design, and that their affairs are regulated and conducted by the same body of managers and office bearers. The Institution, generally, was projected under the sanction of the Government, and was, subsequently, fully approved by the Court of Directors, who have

ever been considered its special patrons and protectors.

THE upper School, or Orphan Society, is entirely a private Institution, supported by the contributions of the officers of the Bengal Army. It owes it's origin to the late Major General KIRKPATRICK, who, in August 1782, circulated proposals for it's establishment, to the officers of the army, which, being cordially agreed to; with, scarcely, a single exception, were embodied into a set of laws, in the month of March following, from which time, the Society dates it's formation. The objects of the Society are to provide fixed funds, or resources, for the maintenance of the children of officers dying in indigent circumstances, to relieve officers from the burden of contributing to private subscriptions, in behalf of the Orphans of individuals, and in the hour of sickness and of danger, to yield them the consolation, that, in the event of their dying poor, a certain provision will be secured to their offspring.

THE great executive powers of the Society are vested in a Governor, a Deputy Governor, and

twelve Managers, by whom the business of both branches of the Institution is conducted. Associated with the General Management, are eight Committees, seven of which are in the interior, denominated Stationary Committees. Each of these consists of six members, elected according to certain fixed rules, and they are constituted at the following stations, viz.—Presidency—Dinapore—Benares—Cawnpore—Saugor—Meerut—Nusserabad—Dacca.—The principal duties of the Stationary Committees, as described in the regulations, are "to maintain the necessary correspondence with the general management at the Presidency; to communicate to, or receive from them such regulations as the Society at large, shall from time to time judge proper to establish, to call upon them for copies of their proceedings and accounts as often as they shall be directed so to do by the subscribers, collectively; to collect and report the votes of the officers constituting the Society, on the election of a manager, upon any vacancy occasioned by death, resignation or removal; to nominate for admission upon the Foundation in both it's branches, such proper objects as their respective stations shall from time to time furnish, to

"take immediate charge of, and ultimately for-
"warded to the Schools in Calcutta, all children
"when so admitted; and to receive and distri-
"bute the Honorable Company's allowance to
"the children of European Non-Commissioned
"Officers and Soldiers, on the Bengal Establish-
"ment." When difficulties at any time occur to the Stationary Committees, in conducting the business of their respective departments, they refer the matter to the General Management, whose duty it is to afford them the best advice in their power. The General Management, however, do not possess any positive control over the Committees, in respect of their internal arrangements, or in cases of difference of opinion, among their individual members. When any such arises, the matter in dispute, is referred by the Committee, to the general body of the subscribers belonging to the station, by whose opinion, the conduct of the Committee, as their representatives, is invariably regulated.

The choice of a Governor rests with the General Management. The office has, however, been invariably filled by the Commander in Chief for the time being, who in virtue of his situation, is

considered as the natural patron of the army, and consequently of the Institution. Except upon special occasions, the Governor does not take an active share in the executive duties of the Institution, nor does he ordinarily preside at the meetings of the Management. The Stationary Committees are made acquainted with all changes of the individuals, holding the offices of Governor, and Deputy Governor, and generally with all changes in the body of the General Management.

The Managers likewise elect to the office of Deputy Governor. The person elected need not necessarily belong to the Army, nor have previously held a seat in the Management. Upon the resignation of the Deputy Governor, and the nomination of his successor, intimation of the event is given by the Management to Government.

A portion of the regular managers, are representatives of the principal divisions of the Army; one manager being nominated by each Stationary Committee; and the remainder are stationary or resident managers, and are elected by the subscribers at the Presidency station. No per-

son is eligible to a seat in the Management, who is not strictly a resident in Calcutta. All vacancies in the Management are filled up by the army at large, from among the officers, or other proper persons at the Presidency.

The regulating and administrative powers of the General Management are very extensive. They have the full control and interior management of both the upper and lower branches of the Institution, and of their different wards and establishments. From the time of their being received upon the Foundation, until they cease to belong to it, the children of both Schools are fed, clothed, and educated under the immediate orders and inspection of the Managers, and are finally sent into the world, and comfortably settled in life with their sanction and assistance. The Management carry into effect all modifications in the regulations of the Institution, and all improvements in the condition of the Schools, whether proceeding immediately from themselves, or adopted at the suggestion of their constituents. They carry on all correspondence with the Government, and the Court of Directors, and with the Stationary Com-

mittee, and the Army at large, on every question relating to the affairs of the Institution. They are empowered to frame such By-Laws and Regulations, and to pass such occasional orders and resolutions, as they may from time to time judge to be expedient, the spirit of the Institution, and not the letter of it's original articles, guiding their determination in every case coming under their consideration. The Management are bound to abide by all orders and regulations passed by a majority of the officers of the army, who, being the chief supporters of the Institution, have naturally the right of establishing laws for it's government. All resolutions of the Society at large, or of the General Management, altering, or adding to, the existing rules of the Institution, are immediately upon being passed, published in the Government Gazette, as the surest means of general circulation.

The Deputy Governor is the official head, and principal executive officer of the General Management. He has the immediate direction and superintendance of the Schools; and through him all representations, and orders, connected with their interior arrangement, in the first instance,

pass. The ordinary business of the Society is transacted at the meetings of the General Management, which are held once a month regularly, and oftener if necessary. Special quarterly meetings are likewise held in which the ordinary monthly meetings merge. As soon after the close of each meeting as is found practicable, the Management transmit notices of all important points relative to the affairs of the Institution, to the Stationary Committees, for their information, and that of the subscribers at large. On receiving such communications, the Committees exercise their discretion in submitting the matters contained in them to the part of the Army in their respective divisions, or in delivering their opinion upon them, where it may seem requisite, to the General Management. The Management are bound to shew deference to such opinions, when so expressed, but not unqualified submission or implicit obedience, unless they be sanctioned and supported by the voice of the Army at large. All questions respecting the affairs of the Society are decided by the majority of the subscribers.

Neither the Stationary Committees, nor the Army at large, have the right to enact laws for

the lower School: that branch of the Institution being wholly regulated by Government, and by the General Management acting under it's orders. It is, however, competent to the Stationary Committees, and to individual officers, to suggest for the consideration of the Management, and the sanction of Government, any proposal connected with the improvement of the lower School, or of the different classes of Children received in this branch of the Foundation.

Besides the ordinary superintendance vested in the General Management, both as a body, and as individuals, over the Institution in all it's branches, two of it's members are successively appointed, in monthly rotation, for the purpose of frequently visiting the Schools, and minutely supervising all their details.

The General Management are assisted in the details of their duties by a Secretary, which office has of late years been occasionally held by a Clergyman of the Establishment, who performed, at the same time, the office of Chaplain. When the Secretaryship was held by a Layman, the clerical duty was executed gratuitously by one

of the Presidency Chaplains. An officer, bearing the designation of Superintendant has also occasionally been appointed by the Committee of General Management, when the circumstances of the Society have seemed to require more constant and minute supervision than could be afforded by the Deputy Governor and Members of the General Management, who had usually other important and laborious duties to discharge. The duty and authority of this officer, when so appointed, were of the most general kind, extending to the superintendance of every particular connected with the good order and management of both branches, and every department of the Institution, the Masters and Mistresses of both Schools, as well as all subordinate officers of the establishment, being subjected to his orders. He reported to the General Management, to whom he was responsible and subordinate, and was removeable at their pleasure.

A FEW years since, the General Management had formed the resolution of inviting from England, a Clergyman of the Established Church to fill the joint situations of Chaplain, Superintendant, and Secretary of the Institution, and in conse-

quence of their communcications with their representatives at home, the Reverend Mr. Hovenden arrived about the end of last year, and assumed the consolidated duties in question. The benefits flowing from this arrangement have already become conspicuous, and the most essential advantages have been conferred on the female department of the Establishment, by the kind, unremitting and conscientious supervision, which, in union with the wishes of the General Management, Mrs. Hovenden, the Lady of the respectable Clergyman alluded to, voluntarily exercises in the girl's School.

The Chaplain occupies a house allotted for his accommodation on the School Premises, and receives a Salary of 850 Rupees per mensem, 500 of which is paid by the Orphan Society, and the remaining sum of 350 by the Government.

UPPER SCHOOL.

The Funds of the upper branch, or School of the Institution, are chiefly maintained by the monthly contributions of the officers of the Bengal Establishment. All commissioned officers

of, and under the rank of Major, Chaplains, Surgeons, Commissaries, and Deputy Commissaries, and Conductors of Ordnance, contribute in the following monthly proportions:

	Sonaut Rupees.
Major,	9
Captain, Surgeon, Chaplain, and Commissary.	6
Subaltern, Assistant Surgeon, and Deputy Commissary,	3
Conductor of Ordnance.	1 8

At least, such was the rule up to February 1822, when, in consequence of the very heavy and continual loss occasioned to the Orphan fund by the admission of Conductors, Deputy commissaries, and Commissaries of Ordnance, to become Members of the Society at their several rates of contributions, it was determined not to admit into the Society any Ordnance warrant officers, who might be, or had been appointed Conductors on, or after, the 1st of January of the above year. Commissioned Officers, and Surgeons appointed to the service subsequently to the 1st March 1786, are required by a regulation of the Court of Directors, as a previous condi-

tion to their admission, to engage to make such monthly allowances as the Managers of the Society shall from time to time agree to. It was optional with the officers of the ranks superior to that of Major to continue or discontinue their subscriptions, these being by the original laws of the Society voluntary and discretional. The following proportionate scale of monthly contributions has since been established for officers of the superior grades, viz.

	Rupees.
Lieutenant Colonel, - - -	12
Colonel, - - - - - -	15
General officer not on the staff, - -	15
General officer on the staff, - -	18

And by a regulation of the Court of Directors, all Cadets appointed to this Presidency subsequently to the 8th April 1807, are compelled to enter into a stipulation to contribute to the Fund according to the foregoing rates, upon reaching the higher ranks. A great majority of those subscribers who were not under any stipulation to continue their contributions after promotion to the rank of Lieutenant Colonel, have, on attaining that rank,

signified their assent to contribute on the above scale, and those who have declined subscribing after having attained the rank of Lieutenant Colonel, are by decision of the army, regarded as having thereby forfeited all claims on the Institution. These contributions are regulated and levied under fixed rules.

In addition to the main support obtained from the regular contributions of army subscribers, the upper School funds are maintained partly by the bounty of Government; partly by the produce of the Government Gazette Press, and of the Orphan Gunge, or Bazar, situated on the Upper School Grounds; by interest or monies in the hands of the Management on behalf of Orphans; and lastly, by occasional bequests and donations. The bounty of Government has been experienced by the Society, in two ways; 1st, by the allotment of part of the unclaimed Shares of the Rohilla Prize Money to its use; and 2dly, by the whole of the Printing business connected with the Public Service, being given to the Society's Press, or Government Gazette Press, established in 1815. From the General Statement of the Officers Fund for 1823, it would

appear that the expenditure of the upper branch for that year was nearly 180,000 Rupees. Of this sum upwards of 6000£ was disbursed on account of the expenses in England, the remainder being applied to the maintenance of the Establishment in this country. The receipts of the same year, amounted to a nearly equal sum: the receipts from Government being about 3,500 Rupees, from the Press 2000, from the Orphan Bazar 1100, and the contributions from the Army, about 8000 Rupees per mensem.

The money transactions of the Institution are superintended by a Treasurer and a Committee of Treasury composed of the Deputy Governor and three Members of the General Management, the different Members of which latter take the duty of the Treasury for six months in succession. The money concerns of both branches of the Institution, are equally placed under the Treasury Committee; but the Funds of the two branches, that is, the upper and lower Schools, are now entirely separate and distinct, and are separately adjusted both in the Treasurer's accounts, and in the annual statements of the Society.

THE rules relative to the admission of children are necessarily detailed, and contemplate numerous circumstances by which the right and propriety of admission are affected. Orphans alone are permanently admissable upon the foundation, illegitimate children being equally admissable with those born in wedlock. No child is admitted, who by inheritance, bequest, or otherwise, is possessed of the sum of Sicca Rupees seven thousand; or of property yielding an annnity of Sicca Rupees four hundred and twenty. No child possessed of property less than the foregoing sum is admitted, but on the condition of the total amount of such property being, (in all practicable cases) lodged, for it's use and benefit, in the Society's funds. These deposits are usually delivered up when the Orphan arrives at the age of 21 years, but this rule is subject to modification accordingly as individual cases may vary. Provision is made by the rules to secure the Institution against the consequences of capricious or unequal Wills, which might unnecessarily throw on it the burthen of supporting children for whom their parents could otherwise provide. With this view, any provision by will for the widow of a subscriber, greater than three

fifths of the property to be devised, where there is only one child; of one half, where there are two, and of one third, where there is any greater number of children than two (the remainder being considered to be the property of the child, or, in equal proportions, of the children) is declared to invalidate the claims of the children. It is however provided that if the property of a widow, by bequest, or by settlement of others, than her husband, or from the subscription of his or her own friends, together with the sum left by her husband, do not exceed 24,000 Rupees, no deduction is made from the Orphan allowance to her, for her children: but a proportionate deduction from any sum in excess to that amount that may come to her, is to be made for the benefit of the Fund, on the principle of the provision above cited, regarding deposits on account of Orphans possessing a certain property; and any property possessed by the widow above 12,000 Rupees is, in all practicable cases, to be settled on her husband's children, after her death.

THE Society provides for the education and settlement in life, in England, of such of it's wards as are born in wedlock. This part of it's

concerns is conducted in England by a Board of Management and subordinate officers. The Management in London is composed of such gentlemen, either Military or Civil, as from previous residence in Bengal, and the interest they consequently feel in it's military establishments, from time to time express their readiness to superintend the education of the Orphans of officers belonging to them. There is no fixed number of Managers; and the body of Management for the time being, have always the right to fill up vacancies in their own number, and to request and accept the services of any individuals, the benefit of whose experience, or influence, they may be desirous of obtaining for the Society. The affairs of the Society in England, are under the protection of the Court of Directors, that body having expressed it's readiness to receive quarterly returns and accounts from the Managers and Agent; and to interpose, as occasion may require, in assisting the Management to correct abuses, and promote the welfare of the Institution.

Orphans are sent home at the usual age, at which children of Europeans in general, born in

India, proceed thither, in order to commence their education. One thousand rupees is allotted for the passage money of each child to England. The regular sums allowed for the maintenance, clothing, and education in England of wards of the Institution, all charges of whatever nature being included in such allowance, are fixed at the following scale; viz. for all girls and boys indiscriminately under six years of age, £30 per annum; for all boys from the age of six to fourteen years, £40, and for all girls from six to fourteen, £45 per annum. On the male Orphans attaining the age of fourteen, when it may be supposed that they have completed their primary education, and are prepared to enter upon an useful occupation, the Management, or their Agent, in communication with the respective guardians, and friends of the children, determine on their settlement in the world; in doing which, they are guided by the information they receive respecting the constitution, disposition, genius, and acquirements of each boy. Such boys as discover a predilection for any particular occupation or trade, are bound apprentices in the business of their choice, at the expence of the Fund; and, after having performed their indentures, receive

from the Society, such assistance towards enabling them to form an establishment for themselves, as the Management judge it proper to bestow, and the funds of the Institution may at the time admit. It is, however, optional with the Society, and the Management, or Agent in London, under due precaution, to allow Parents, or Guardians, to retain charge of the Orphans, whether Male, or Female, entrusted to their care, after such Orphans shall have attained the age of 14, the period originally fixed for settling them in the World; in which case the annual allowance is continued to them, until an opportunity offer, for providing for them to the satisfaction of the Society, without reference to the particular age of the individual. The sum usually granted to each Orphan, both Male and Female, upon their gaining a settlement in life, and finally quitting the Foundation, is sixty guineas; which, in allusion to the purposes to which it was originally intended to be allotted, is called the apprentice fee. Female Orphans marrying in England, with the consent of the Society, receive a sum in pounds sterling equivalent to Sicca Rupees two thousand: the amount of dowry settled by the Society on female wards

marrying with the approbation of the General Management in Bengal. The quantum, however, of pecuniary aid afforded to the Orphans on the completion of their education, either towards setting them up in business, or by way of Marriage portion, is always regulated by the state of the Society's funds for the time being; and by the particular circumstances of each case; and is modified, at the discretion of the Management, by the amount of property which may be possessed by the child. A child possessed of property to the amount of £500 is not entitled to any allowance whatever, by way of apprentice fee or marriage portion.

It is a standing rule of the Society, that no Male Orphans sent home for the benefit of their education be allowed to return to India as wards of the Institution; the fixed intention of the Society having all along been, that children so sent home, should be bred to some creditable and industrious livelihood in England, and cease to be a burden to the Institution, on coming to the age of maturity. A Male Orphan so returning to India of his own accord, is, nevertheless, entitled to receive the customary apprentice fee,

provided the General Management be satisfied that the stipulated sum has not been already paid to him in England. On the friends of any female ward engaging to the Society, to receive and take charge of her upon the arrival in India, the Management in London may, at their discretion, authorise such young lady to return; in which case a sum equal to Sicca Rupees 2,000 is paid by the Management towards her outfit and passage money, the Society being thenceforth exonerated from all further demands. In such cases, the Agent is directed to take the proper precautionary measures regarding the charge of the young Ladies during the voyage, and to pay the utmost attention to this point. Female Orphans, however, coming out to India, with the consent of the General Management, or the Management in London, at their own expense, are still considered as being upon the Foundation, and entitled to all the rights and privileges enjoyed by persons of the same description who have never left India.

THE upper School is divided into two separate branches, the male and female Departments. These Departments are kept wholly distinct

from each other; the boys and girls being accommodated in separate buildings, at a considerable distance from each other; and all general intercourse between them being strictly prohibited. The general control and superintendence over both the male and female Schools is vested in the head Master

The girl's department is placed under the immediate charge of a head Mistress and two assistant Mistresses.. The head Mistress exercises a general control over the whole department; but takes under her own more immediate care, the elder or grown up girls; whilst the charge and tuition of the younger girls, is entrusted to the first assistant, and that of the infants to the second assistant Mistress. The elder girls inhabit distinct apartments from those of the younger girls, and are separately dieted and instructed.

The girls are taught English Reading and Writing; English Grammar and Parsing, Arithmetic; Geography, ancient and modern; the Use of the Globes; Needle-work; Embroidery; and other common branches of Education, suit-

able to their years and disposition. Samples of their writing, cyphering and needle work, are produced at the quarterly meetings of the General Management, in order to enable the Management to judge, what progress has been made by the different children. A dancing master is entertained for the instruction of the elder girls. With a view of providing an innocent amusement to the girls, and of enabling them to mix in a larger and more general Society, than is afforded to them by the daily intercourse of the School, periodical dances are given, at the expence of the Society, to the daughters of officers in Kidderpore House.

The general superintendance, the business of teaching, and all other duties connected with the department of the boys are placed in the hands of the head Master. The boys are taught English Reading and Writing; English Grammar and Parsing; Arithmetic, in all it's parts; Ancient and Modern Geography, with the Use of the Globes; the elementary parts of Mathematics; Trigonometry, and it's application to heights and distances; Geometry, and Mensuration; and the first rudiments of Astronomy,

Mechanics, and Natural Philosophy. The five elder boys are taught dancing,—and any boys in the first class are occasionally invited to the periodical dances, as a reward for proficiency and good conduct. A Moonshee is likewise attached to the School for purpose of instructing the boys in the Persian, Hindoostanee, and Bengallee languages, and of teaching them to write the Persian, Nagree and Bengallee characters.

Two half yearly examinations of the male and female wards of the Society are held, one before the General Management, and the other before the Public in general at Kidderpore house. Of the latter, due notification is previously given in the Government Gazette. At these examinations, the progress and attainments of the several children in the different branches of elementary education taught in the School, are enquired into; and rewards are distributed to the more meritorious Scholars. Should it appear, at any of these trials, that any boy displays uncommon capacity, or shews a turn, for any particular branch of knowledge, to perfect him in which the limited means of the Institu-

tion are inadequate, it is discretional with the Management to take measures for procuring him proper instruction, either by placing him under private tuition, or by sending him to one of the seminaries in Calcutta, where such branch may happen to be taught.

THE clothing and dieting of the children is provided on a judicious and liberal scale, and medical aid is afforded by a medical gentleman in the Company's service who attends gratuitously, though he receives an adequate allowance for Medicines. But for his attendance on the children of the lower Orphan School he receives a fixed salary from Government.

THE Institution, being intended to serve as an Asylum to the destitute Orphans of officers, until a favorable opportunity should offer for settling them eligibly in life, as well as a Seminary for their preliminary education, there is no fixed period at which the children upon the Foundation are discharged from the School, under the supposition that they can no longer derive any benefit from it. It is however, understood, that no child, whether male or female, is to quit the

Institution until it shall have reached the age of puberty, or such other age in which the General Management shall think it fit to encounter the difficulties of life; and to gain for itself a respectable livelihood; or be sufficiently disciplined and instructed to be intrusted with safety to the care of it's relations and friends. Male wards upon reaching the age of 15, or any other age at which they may be supposed to have completed their School education, are, when opportunities offer, indentured to Government to fill situations in public offices, or to respectable individuals in the several callings of life, in such manner as the Management may approve. Female Orphans on reaching a proper age, are allowed to marry with the consent and approval of the General Management.* To female wards marrying with the approbation of the Management, a certain sum not exceeding 2,000 Rupees is allowed as a married portion. Where the ward claiming the dowry, has property, either in the Society's hands, or elsewhere, to an amount exceeding

* APPLICANTS, whose means of providing for their families are doubtful, desiring to marry wards from the Institution, are generally expected previously to become Members of the Bengal Mariners, and General Widow's Fund.

Sicca Rupees 3,000, the Society advances a sum which increases the amount to 5,000.

THE children of living officers and other subscribers to the Institution, whether born in wedlock, or illegitimate may be admitted under certain regulations, as boarders in the upper School, payment being secured for the expense incurred in clothing, maintaining and educating them: The rate of boarding is 30 Rupees per mensem, which includes every charge.

THE number of children admitted on the foundation of the upper Orphan Society from the establishment of the Institution in 1782 to the 31st of December 1820, a period of forty years, was 750; On the 31st of December 1823, there were 198 children on the Establishment, and 130 in England. The details of these statements will be seen in the Appendix.

LOWER ORPHAN SCHOOL.

THE Building appropriated to this School is situated at Allypore, wholly distinct, and at a considerable distance from Kidderpore house, and

the other buildings belonging to the upper branch of the Institution.

The Lower Orphan School is supported entirely by Government. which originally allowed a fixed sum of 3 Rupees per mensem for each Orphan. This amount proving quite inadequate to cover the expense of the board and education of a child while in the School, the Management have been authorized contingently to expend a further sum not exceeding two Rupees per mensem for each child: this aggregate amount of 5 Rupees is found to be fully sufficient. The annual expense of this branch of the Institution is about 70,000 Rupees.

All children, whether Orphans or not, of the European non commissioned officers, and private Soldiers, belonging to the Honorable Company's Bengal Establishment, are admitted to the benefits of the lower School, and are entitled to the fixed allowance from the time of their birth. No children the offspring of fathers not born in Europe, are admitted to the benefits of the School, with the exception of the children of drummers and fifers serving in the Army, who, if

they are the offspring of girls brought-up in the Orphan School, are entitled to claim for their children the usual subsistence allowance. No Orphan possessed of property to the amount of Sicca Rupees 1,000, the interest on which is more than sufficient for it's maintenance, can be admitted on the Foundation, or continued on the review rolls, so as to cause any expence to the Society, Such child may, however, be admitted on condition of the parent, or guardian, engaging to defray the necessary expences of it's education.

CHILDREN, wards of the lower branch of the Institution, are not required, by the regulations of the Society, to be removed from their parents, or guardians, and placed under the immediate care of the General Management, till they have completed their third year, or other convenient period; but are permitted to remain with their parents, or guardians, under the superintendance of the several Stationary Committees, according to the circumstance of each case, and to draw the authorized monthly subsistance allowance, until they have arrived at that period. The practice of late years, has been to remove the children generally, on the completion of their

fourth year; and not to allow the detention of any child whatever beyond the period of five years, except in the case of dangerous illness, certified by a Surgeon, or of other good reason, sufficient in the judgment of the Stationary Committees, to warrant such detention. The sole exception to this rule is in the case of the children of Artillery men at Dum-Dum, the Head Quarters of the Regiment of Artillery, where, in consequence, of the establishment of a Regimental School, Fathers of sober and respectable character, are allowed to retain their children till they have completed their sixth year; and a discretionary power is left with the Commandant to extend this period to their seventh or eighth year, under particular circumstances, such as he may approve, with the previous sanction, in all cases, of the General Management. The Commandant is, however, to revoke this indulgence, whenever the conduct of the parents shews them undeserving of it's continuance, or a proper regard to the welfare of the children, renders their removal from Cantonments expedient. Such indulgence is to be immediately withdrawn in every instance on the parents leaving Head Quarters, and the children are to be forthwith sent to the

Orphan House. All expence in bringing down children from the out stations is defrayed by the Society. In order to guard against the introduction of small pox into the Institution, the Stationary Committees are enjoined to take care that all children be properly vaccinated before being sent down to the School.

THE male and female Schools are perfectly distinct, under a Head Master for the boys, and a Head Mistress for the girls, but the general superintendance of both the male and female departments, is, nevertheless, vested in the Head Master, whose duty it is to suggest through the Superintendant and Secretary, to the General Management, such improvements as may occur to him, calculated to secure additional comfort to the children in either department.

THE girls are taught reading, spelling, and writing, cyphering in compound addition of money, weights and measures, the Catechism, and Crossman's Introduction to the Christian Religion. They are also taught the different kinds of useful needle work. From this course of tuition, there is a gradation to the youngest class,

where the children are taught to form words of one syllable and to write letters on the sand table. Those girls who have made a sufficient progress in writing and reading are principally employed in needle-work, and only occasionally in reading and writing; and twenty four of the elder girls are to be selected to learn embroidery. Work is executed for the public by the girls, at certain fixed prices.

The first class of boys are taught reading, spelling to the extent of six syllables, writing, cyphering in the first four common rules of Arithmetic, and a knowledge of the Catechism and other books of religious instruction; the second and following classes to the fifth pursue the same course, but with a smaller state of advancement; and the sixth, which is the youngest, is employed in writing letters on sand tables, and combining letters to form a word of one syllable.

The time originally limited for the payment of the subsistance allowance, and the continuance of the children on the Foundation, was when they had attained the age of fifteen years; an indulgence being allowed, by which in particular cases,

such as mental or bodily infirmities, the Management were authorized to draw the allowance during such longer period as they might find it necessary to retain the children under their care. This rule, with regard to the limitation of time, still continues in force, in as far as the boys are concerned; but in practice, there is no fixed period at which females are necessarily discharged from the School; such discharge depending wholly on their being sooner or later able to procure an advantageous settlement out of the School.

The boys educated in the School, when arrived at the age of 13 years may be placed in the service of Government as Drummers, Fifers, and Trumpeters, or as apprentices in the Commissariat or Stud Departments, as Musicians for Bands, in the Pilot Service, &c. or they are apprenticed to private individuals, with the consent of the General Management.

The female wards, when arrived at a suitable age, are chiefly disposed of in marriage to Non-Commissioned Officers, and Privates, Drummers, &c. in the King's and Company's Regiments, and to other persons of reputable character. To

those who become the wives of Soldiers, an allowance of four rupees per mensem each is paid from the public Funds. Girls are sometimes placed out as servants with Ladies, with the approbation of the Management.

THE children of Soldiers in His Majesty's Service, are not entitled to the benefits of the Institution, Orphans, however, of deceased fathers, attached during life to King's Corps serving in Bengal, children of parents belonging to Regiments leaving the country, not allowed to accompany the Corps, and left without natural protectors; finally, all children of men belonging to His Majesty's Service, who are destitute of guardians, or means of support, are from time to time, as special cases, ordered into the School by Government; and reared in the same manner with the regular wards of the Foundation.

THE only persons admitted as boarders, in the Lower School, are the children of Conductors of Ordnance born subsequently to the promotion of their fathers, such children are received into the School for education on their father's agree-

ing to pay the monthly sum of Sicca Rupees 5 for each child, being nearly the average expense for it's dieting and cloathing. It has been declared however that this indulgence, is not to cause additional expence to the Government, and it is to cease, if it shall appear, that the further admission of children so situated, must necessarily require an increase in the number of teachers, or other augmentation of the usual Establishment of the School.

By a reference to the Tables in the Appendix, it will be perceived, that from the establishment of the Institution in 1782, to 31st of December 1820, 2,859 children were admitted on the Foundation of the lower School, of whom 1,464 were boys, and 1,395 girls. The number of children in the School, on the 31st of December 1823, was 649.

BENGAL

MILITARY WIDOW'S FUND.

A Fund for the provision of pensions for Widows of Officers of the Bengal Army has for some time past been established at this Presidency, but as it is understood that the rules of the Institution are about to undergo such a complete modification, as to supercede the original plan, and a Committee being actually employed in the duty of this revisal, it does not appear that any useful purpose will be answered by inserting in this work an account of an Institution, the regulations of which may shortly be either materially altered or wholly abolished.*

* Since the above was written, the Managers have issued a notice, that the Fund, on its new principle, will have effect from the 1st of November 1824, and have subjoined a Table of Rates &c. which together with a more recent Resolution, has been inserted in the Appendix.

LORD CLIVE'S FUND*

JAFFIER ALLY KHAN, Nuwaub of Moorshedabad having, at his death, bequeathed five lacs of rupees to the first LORD CLIVE, His Lordship transferred the legacy to the East India Company, for the purpose of establishing a Fund for granting pensions to European Commissioned and Warrant Officers and Soldiers superannuated or worn out in the service of the Company, and to their Widows. The Court of Directors engaged to allow in perpetuity, interest on the above sum, at the rate of eight per cent per annum, and to

* THE account of this Fund has been inserted here, with a view to convenience, as connected with the two preceding articles, though, perhaps, in strict accordance with the rule of arrangement mentioned in the preface, it may be considered more properly to belong to the ensuing division of the work.

be Trustees of the Fund. The Nuwaub Syf oo Dowlah subsequently presented a donation of three lacs of rupees, which was received by the Court on the same terms, and an accumulation of interest due by it, being added, the resources of the Fund, at the period of it's being regularly formed and brought into operation on the 6th of April 1770, were about ten lacs of rupees. On the whole of this sum, interest at the rate of eight per cent per annum is allowed by the Company, to the extent of which interest, pensions are assigned, under certain rules, to such applicants as the Court of Directors may judge fit objects of the benefits of the Institution. In the original Deed of agreement no provision was made for Chaplains or Medical Officers and their Widows, though such Widows had at different times been admitted to the benefits of the Fund. The Court have since fixed a scale to be observed in future with regard to the pensions of those Officers, and their Widows, which will be found, together with the former rules, in the Appendix.

KING'S MILITARY FUND.

TOWARDS the end of the year 1819, the outline of a plan, was officially circulated by order of the Marquis of Hastings then Commander in Chief in India, to the officers of the King's Regiments in this country, for "the formation of "a General Military Fund for the purpose of "sending home in comfort and respectability "the families of deceased officers in His Majesty's "Regiments serving in India, who may have "been left destitute, and of preventing the pain-"ful and degrading practice of appealing to the "public for subscriptions on such occasions, and "also of providing relief in such cases as may "require it, until they can be conveniently sent

"home." The details of the plan having been arranged, the Institution was established in 1820, and it's provisions came into immediate operation. No time, however, having been allowed for the accumulation of Funds, the subscriptions not being general, and the disbursements of the Institution being made, not in small annual payments, but in considerable sums advanced principally on account of passage money, it became evident that the resources would soon cease to be adequate to the expenditure. The consequences, indeed, of partial subscriptions to the Fund from the officers of His Majesty's Regiments were perceived at an early period of it's existence, and the Committee of General Management passed a resolution "That unless the "whole, or at least two thirds of the officers of "each Regiment subscribe, the Funds of the In-"stitution will not be equal to the claims made "against it, and therefore the Committee consi-"der that such regiment as does not subscribe "liberally, cannot benefit thereby;" but even this precaution was not sufficient to preserve the Fund from the insolvency to which it was hastening. Thus, at the expiration of four years from it's commencement, the Fund having grant-

ed relief to the amount of above 38,000 Rupees, to the widows and children of deceased officers, there remained, in June 1824, a balance of less than 6,000 Rupees in the agents hands.

In the hope of averting the threatened dissolution of an Institution, founded from motives so benevolent and honorable, the Managers resolved to represent the circumstances of the Fund to the Government, with the view of obtaining from it some substantial pecuniary aid. The Government with it's characteristic liberality, granted to the Fund an annual donation of 6,000 Rupees commencing from the 1st of May 1823, the amount to be paid in advance, and promised to submit it's warm recommendation to the Court of Directors that they would authorize the permanency of the contribution.

The affairs of the Fund are administered by a Committee of General Management formed at the Presidency by the undermentioned officers:

The Adjutant General of His Majesty's forces in India.

THE Quarter Master General of His Majesty's forces in India.

THE Assistant Adjutant General of His Majesty's forces in India.

THE two senior field officers of His Majesty's Regiment, quartered in Fort William.

THE Military Secretary to the Commander in Chief.

THE Major of Brigade of His Majesty's forces.

THE Presidency Pay Master of His Majesty's and the Hon'ble Company's troops, &c.

THE Pay Master of His Majesty's Regiment, quartered in Fort William.

CLAIMS on the Fund from parties, at a distance from Calcutta, are investigated and reported on to the General Management, either by General, or Regimental Committees, as circumstances may dictate. Whenever there may be mixed Corps of His Majesty's Service, or more than one stationed together at the same time, every application for relief from the Fund, is cognizable by a General Committee, composed, as equally as possible, of officers from such Corps present, being subscribers to the Fund. But

as it may often happen that officers die while the Corps to which they belong, is stationed by itself, or remotely detached, it is in the power of every Commanding Officer of a Regiment so situated, to assemble a Committee of any five officers (being subscribers), to hear and report upon the case of any widows, and children so become destitute, and seeking relief from the Fund. On the report of these Committees, the Committee of General Management, decide on the extent of pecuniary aid to be granted, on a prudent consideration of the general state of the Fund.

THE following is the scale of subscriptions payable by officers, whether belonging to the Cavalry or Infantry.

AMOUNT per month each,	Rupees.
Lieutenant Colonel, (Regimental)	8
Majors, (Ditto)	6
Captains, (Ditto)	4
Lieutenants, (Ditto)	2
Cornets and Ensigns,	1
Surgeons,	4
Paymasters,	4

Quartermasters, - - - - - - - - - - 2
Assistant Surgeons. - - - - - - - - - 1

THE widow of every field officer, (having been a subscriber) seeking relief, is, exclusive of temporary maintenance, entitled to draw, provided the circumstances of the Fund will admit, the sum of Rupees 2,500, on account of passage money, and Rupees 500 for each child, and a further sum for travelling expenses after her arrival at any port in the United Kingdom, to be awarded in reference to that part of England, Ireland, or Scotland, to which the party may be proceeding; and after this relief shall be once given, all further assistance, from the Fund, ceases.

THE widow of a Captain, Surgeon, or Paymaster, (having been subscribers) is entitled, subject to the provisions above stated, to receive, exclusive of temporary maintenance, Rupees 2,000 on account of passage money, and Rupees 500 for each child, and a sum for travelling expenses; and the widow of a subaltern, and of all other officers "in that class," having been subscribers, is entitled, exclusive of maintenance, to Rupees 1,500 on account of passage money,

and Rupees 500 for each child, and travelling expenses, regulated as above; and such sums being once granted, all further claims of these classes are inadmissable.

Every lady seeking relief from the Fund, on becoming a widow, at either of the three Presidencies, is required to embark for Europe, within two months, (or earlier if possible) from the death of her husband, after which period, the maintenance allowance ceases, unless it shall satisfactorily appear to a General or Regimental Committee, that no opportunity of procuring a passage to Europe has offered at such Presidency, within that time, in which case, an additional award may be obtained from the Committee to the period of the earliest possible departure of such widow

On the death of a subscriber at out stations remote from the several Presidencies, his widow is allowed a period of four months to repair to the nearest Presidency,* or to that to which her

* The expression in the Printed Rules of the Fund is "such Presidency" which leaving the construction uncertain, t above meaning has been assumed in the text.

husband's corps belonged, and arrange for her passage to Europe, after which the maintenance allowance ceases.

THE Governor General is Patron, and the Commander in Chief President of the King's Military Fund.

MARINE PENSION FUND.

So far back as the year 1783, previously to the new organization of the Pilot Service, the Government was in the practice of granting pensions to disabled or superannuated Members of it, and to their widows and families from a Fund, arising from certain collections appropriated for it's support, to which also the Members of the Pilot Service contributed a portion of their earnings. When the service was placed on fixed allowances, these contributions ceased, and the disbursements on the part of Government in excess to the proceeds of the allotted Funds, amounting to a very considerable sum, which was annually encreasing, the Government, with reference to the invariable rule in other depart-

ments of the public service, under which it is determined not to grant pensions to the family of any deceased public servant, unless such servant shall have been killed in the execution of his public duty, or, shall have died of wounds, or accidents obviously sustained in the zealous discharge of his public functions, signified their resolution to grant no further pensions to the widows and families of Members of the Pilot Service. These latter were at the same time invited to contribute an adequate portion of their allowances, towards defraying the expense of the pensions in question, under an arrangement for that purpose to be adopted by Government. The Members of the Pilot Service accordingly engaged to contribute to a liberal extent, and the Government having been pleased, at the same time, to augment the rate of pensions hitherto assigned to those individuals who might become incapable from age or sickness, or other sufficient cause, of further active service, a new scheme of pensions was formed from these combined sources. The following table shews the scale of contributions, and the rates at which pensions are now granted, under the necessary restrictions with regard to the age, health, services, and merits of

the pilots themselves, and certain prescribed regulations, respecting their families.

MONTHLY CONTRIBUTIONS.

Branch Pilot, - -	Sa. Rs. 40	per mensem.
Master, - - - - - - -	20	ditto.
1st Mate, - - - - - -	10	ditto.
2d Mate, and Volunteer, -	4	ditto.

SCALE OF PENSIONS.

Sa. Rs.		Pensioners.
200	per mensem, - - - - -	Branch Pilots.
100	ditto, - - - - - - -	Masters.
60	ditto, - - - - - - -	Mates.
30	ditto, -	Second Mates & Volunteers.
100	ditto, -	Widows of Branch Pilots.
50	ditto, - - - - -	of Masters.
30	ditto, - - - - -	of Mates.
15	ditto, - - - - -	of Second Mates.
15	ditto, - - - - -	of Volunteers.
12	ditto, - - - - -	Orphans, Boys.
14	up to the age of ten years—then 20 till they are twenty one years old, or married.	Girls.

CIVIL FUND.

THE Civil Fund was established on the 1st of October 1804. The immediate objects of this Fund are to provide for the maintenance of the widows, and of the children born in wedlock of such of the subscribers to it as may not, at their demise, leave property sufficient for the subsistence and education of their families, and also to assist in maintaining any of the subscribers themselves, who may be compelled by sickness or infirmity to return to Europe, for the recovery of their health, without an adequate provision for their support. In the discussions preceding the Institution a wide difference of opinion occurred on the question whether or not illegitimate children should be eligible to the

benefit of Fund. A large proportion of the senior servants contended for the affirmative of the proposition, but it was ultimately negatived by the majority of the service: a resolution which received the approbation of the local Government, and the Court of Directors.

In compliance with the request of the subscribers, the Government authorized the Chief Secretary to the Government, the Accountant General, the Sub-Treasurer and the Civil Auditor to officiate as Managers and Trustees of the Fund, and otherwise to afford their assistance in facilitating the means of carrying the plan into effect. The Government also recommended the Institution to the countenance and support of the Court of Directors, who ultimately granted to it an annual donation of 2,500£.

The contributions payable by Members of the Fund are as follows;

If the Salary, or public allowance of the subscriber be not more than 1,000 Sicca Rupees per mensem, his monthly subscription to be Sa. Rs. - - - - - - - - - 10

If more than 1,000 and not above 2,000. 20
If more than 2,000 and not above 3,000. 30
If more than 3,000 and not above 4,000. 40
If more than 4,000 - - - - - - 50

THESE rates are leviable upon all actual emoluments of office inclusive of deductions on account of absence.

MEMBERS of the the Fund proceeding to Europe on account of ill health, and not possessing the means of paying for their passage, or supporting themselves in Europe, are entitled to advances on loan to be repaid without interest, on their return to India, for certain periods, and on conditions prescribed by the rules of the Institution. The annual advance is equal to the allowance which they would have received from the Government as servants out of employ in India, according to the rank which they respectively held at the period of their embarkation for Europe.

ON the death of any subscriber to the Fund who may not be possessed of property sufficient to provide for his family; a pension is as-

signed to his widow, under certain provisions and limitations, of 300 Rupees per mensem, if she remain in India, or 300£ per annum, if she shall reside in Europe.

For the maintenance and education of children of subscribers who may be left without adequate support from the estate of their father or otherwise, allowances are granted from the Fund in India or Europe according to the age of the child, as follows, subject to provisions detailed in the rules of the Fund:

Until five years of age, thirty Rupees per mensem in India; or thirty Pounds per annum in Europe.

From the commencement of the sixth, to the end of the eighth year, forty Rupees per mensem in India; or sixty Pounds in Europe.

From the commencement of the ninth year, to the end of the eleventh year, fifty Rupees per mensem in India; or eighty Pounds per annum in Europe.

FROM the commencement of the twelfth year, sixty Rupees per mensem in India, or one hundred Pounds per annum in Europe.

THIS Institution, originating in the purest and most benevolent motives, has during the period of 20 years that it has been established, been productive of very substantial benefits. No less than thirty four widows, seventy nine children, and fifty two sick members have derived relief from it's resources. Had no fund of this description existed, the families thus left destitute, must have had recourse to the precarious and degrading expedient of soliciting the charity of the public; and the invalids must either have sunk in despair, a prey to maladies from which they probably had not the means of escaping, or submitted to the humiliation of temporarily subsisting on private bounty in Europe.

THE concerns of this Fund being likely to interest but a limited class of persons, the insertion of most of the details relating to the Institution has here been avoided, but those readers who may require more particular information on the subject, may refer to the Appendix, which

contains an abstract of the Correspondence of the Managers, with the Court of Directors and Government, and the principal rules of the Fund. A short notice of the discussions which took place previously to the establishment of the Institution, is also subjoined from a periodical publication.

BENGAL MARINERS'

AND

GENERAL WIDOWS' FUND.

THIS Fund affords provision to the widows and legitimate children of subscribers* belonging not only to this Presidency, but all British settlements to the Eastward of the Cape of Good Hope and Port Jackson in New South Wales. The Institution is divided into three classes of subscribers to an unlimited number, who may take

* THE Members of this Institution are generally persons in the middling class of Society, and individuals employed in the different public offices and other situations under Government.

shares either on their own lives or on the life and lives of others, in any or either, for the benefit of their own widows and child or children, or for the widow child or children of any other person or persons dependant, on the lapse of any given life or lives. A note of the classes and an abstract of the rules will be found in the Appendix.

After the Fund had existed about three years, the Directors represented to Government, that in consequence of the reduced rate of interest, and the claims of the Fund having proved greater than was at first contemplated, they were apprehensive that the scale on which the benefits of the Fund had hitherto been afforded, must be diminished, and in consideration of the general utility of the Institution, solicited some pecuniary aid from the public resources. To this application the Government, after the necessary investigation, acceded, by the grant of 500 rupees per mensem.

The affairs of the Institution are administered by five Directors, two of whom secede annually, and by a Secretary (Henry Mathew Esq.) who is a permanent Member of the Direction.

CHARITABLE INSTITUTIONS.

PRESIDENCY

GENERAL HOSPITAL.

THE premises now denominated the General Hospital, were, in their original state, occupied as a garden house by an individual, from whom they were purchased by the Government, in the year 1768, and converted into a Hospital. They were subsequently enlarged and surrounded by a wall, and now afford ample accommodation, in separate buildings, for patients and for the Medical Officers and Establishment attached to the Institution. The situation of the Hospital is airy and healthy, and it is sufficiently far from the city without being inconveniently distant from

Fort William, the Soldiers from which are it's principal inmates.

Strictly speaking, the General Hospital is a Military Establishment, it having been transferred to the Military Department in the year 1786, when the Medical Board was instituted; but besides the sick of the European Corps in Garrison, on their first arrival from Europe, who are received until their own regimental Hospitals are prepared for them, the sick of European recruits, supernumeraries and invalids of the King's and Company's Army, the Hospital is open for the reception of seamen belonging to His Majesty's or the Company's Service, or to private and foreign ships, and also to European Paupers. Nor indeed are Europeans in any other class of life refused admittance.* To those who can

* The idea of entering a Hospital for relief, though it is usually administered with skill and humanity, is repugnant to the feelings of the meanest individuals, and excites a sensation of forlornness even in minds strengthened by education. General arrangements must necessarily be adopted for the majority of patients, but it would be consistent with the liberal and benevolent principles of the Institution, if some improved and distinct accommodation were assigned to patients above the ordinary class, whom circumstances may compel to seek a temporary asylum in the Hospital.

afford to defray their own expenses, and for sick men belonging to His Majesty's or the Company's ships or other vessels, a charge of one Sonaut Rupee per diem is made on account of each patient.

THE management of the Hospital is conducted under the fixed Military Regulations. The immediate charge of it is entrusted to a full Surgeon of the Establishment, and two Assistant Surgeons who are permanently attached to it, and which latter reside on the spot. The ultimate control is vested in the officiating superintending Surgeon at the Presidency, and the Medical Board.

Such privacy would afford comfort and consolation to the persons alluded to, whose sufferings, when their previous habits of life and society are considered, cannot fail to be aggravated, by exposure to the promiscuous intercourse of a crowded ward;

NATIVE HOSPITAL.

THE establishment of an Institution for the relief of Natives* suffering from accidents and sickness was proposed to the community in the year 1792. In the following year the subscriptions† amounted to about 54,000 Rupees,

* ONE of the Presidency Surgeons has recently been appointed to afford medical aid to the Native Officers in the employment of Government, at the Presidency, in the Civil Department, whose allowances are not less than ten rupees per mensem, and also to the Native Officers and Students of the Madrissa.—

† THE munificence of the "good old times," was exemplified in the early sums subscribed by individuals. LORD CORNWALLIS gave 3,000 Rupees; each of the Members of Council 1,500, and the Hon'ble MR. STUART the same amount. The majority of the contributions at the Presidency reached 500 each, and some exceeded that amount. The Nuwab Vizier granted a donation of 3,000 Rs, to which was added a contribution of 2,000 Rupees each from two of his Ministers: subsequently the subscriptions of the Natives of Calcutta were also ample.

which sum being inadequate to the purpose, application was made to the Government which granted a monthly allowance of 600 Rupees per mensem, besides authorizing the Hospital to be supplied with Medicines &c. from the Company's Dispensary, on condition that the nomination of Members of the Committee, should be in future subject to the approbation of the Governor General in Council, and that the Committee should furnish Government with a quarterly statement, shewing the funds of the Hospital, and the mode in which those funds are applied. In consequence of this seasonable aid, the Hospital was opened for the reception of patients on the 1st of September 1794. Dr. Robert Wilson, in whom the project originated, was appointed Superintendant, and Dr. Shoolbred, Officiating Surgeon, with a salary of 175 Rupees per mensem. At first, a house was hired for the purposes of the Hospital, but it was subsequently deemed advisable to purchase premises. These, which are situated in the street called Durrumtullah, in a thoroughfare frequented by multitudes of Natives, include a commodious residence for the Surgeon, separate wards for the Mussulman and Hindoo patients, and accommodation for the

subordinate officers and servants of the Establish ment. Those individuals only who require Surgical aid, are received into the Hospital as house patients, for any length of time. Cases of Cholera Morbus, form an exception to this general rule.

THE benefits diffused by this most benevolent Institution, having gradually encreased until the patients relieved, amounted to nearly 5,000, this success suggested to the Governors the expediency of establishing Hospitals on a similar footing, in the different cities in the interior. A representation on the subject was accordingly submitted to the Government, and it's concurrence being obtained, the Governors addressed letters to the principal Company's servants at Moorshedabad, Dacca, Patna, and Benares, proposing the extension of the plan to those cities. These suggestions received prompt consideration at Dacca and Moorshedabad, at both of which places liberal subscriptions having been raised, Native Hospitals were founded in the course of the years 1803 and 1804. The contributions at Dacca, though abundantly liberal with reference to the number of residents, not sufficing for the

necessary expences of the Establishment, the Government, at the recommendation of the Governors of the Calcutta Hospital,* granted to it a monthly allowance of 150 Rupees per mensem. Establishments of a similiar character were afterwards formed at Benares, Patna, and Barelly. The Government permits the Surgeons in the Honorable Company's Service, to take the medical charge of those Institutions, a suitable allowance being assigned to them from the Funds of the Hospitals.

In 1803, the Surgeon proposed that inoculation for the cow pox should be administered to applicants at the Hospital, and Vaccination has accordingly been added to the benefits freely afforded by the Institution.

Towards the end of 1823, the Institution was threatened with a heavy loss, in having to accept payment in cash, of 30 per cent, on it's Com-

* The subscriptions at Dacca amounted to above 22,000, and at Moorshedabad exceeded the sum of 38,000 Rupees, and here again individual generosity was eminently conspicuous; Messrs. Pattle, Bird, and Crisp each contributed 1,000 Rupees to the Hospitals, at the places of their residence.

pany's Paper, amounting to above a lac of rupees, and to transfer into the 5 per cent loan, recently opened, at a high rate of premium, but on the matter being represented to Government, it was pleased to direct that the proportion paid in cash at the General Treasury, should be received back, and a new note for the full amount of the paper be granted.

FEW of the Subscriptions to the Hospital being annual, and the number of patients admitted, having gradually increased in a great degree, it has been requisite to repeat more than once, an appeal to the public, in behalf of the Institution. The state of the Funds in 1810, created an apprehension, that a limit must be put to it's beneficial operations, but while the Governors were considering,* how to avert the dreadful necessity of repulsing the maimed, and the sick from those doors, which for a long course of years, had been indiscriminately opened for the alleviation of the suffering Natives,

* "I THINK," remarks MR. DOWDESWELL in his minute as a Governor, "we should recommend that the deficiency be supplied from the Treasury of Government: I do not know that the public revenue can be applied to a better purpose, than to that of saving the lives of those who pay it."

Mr. Joseph Barretto presented the magnificient donation of 5,000 Rupees,* and the increase of the Government allowance to 1,000 Rupees per mensem, combined with some further assistance from the public, prevented the painful extremity which had been contemplated. Since then the concerns of the Institution have gone on prosperously, and the annual lists exhibit an increasing number of persons relieved, the annual aggregate of whom has swelled from 216 in 1794-5, to the astonishing amount of 41,166, in 1823-24. Many of these cases are no doubt trivial, but most of them might have been aggravated from the want of timely assistance. Nor, is the enlargement of the annual lists to be ascribed so much to the increase in the population and the consequent augmentation of patients, as to the wider promulgation of the benefits of the Establishment, to the attention which is given to the habits and prejudices of the natives, and to their confidence in the tenderness and superior ability with which their ailments are treated.†

* This sum made the aggregate of Mr. Barretto's contributions to the Hospital amount to 6,200 Rupees.

† The Hospital has been extraordinarily fortunate in the qualities of the only two Physicians, who have been successively employed in it. The meanest Native laborer, if sick or injured

How widely soever the benefits of the Institution are diffused, they are nevertheless capable of still further extension. The Hospital, though placed in a part of the town thronged with native population, is not in a centrical situation as regards that class of the community. Hence, with many indigent persons, whose complaints are not of a serious character, either ignorance, or inability, their own indolence, or the apathy of their friends operates to prevent them from resorting thither, and they probably either let nature take it's course, or apply to some of the remorseless quacks of their own persuasion, who soon aggravate a trifling ailment into a formidable disorder; or on occasions when the case requires prompt treatment, the distance absolutely precludes timely aid, and the sufferer is lost, not in consequence of the original force of the disease, but from the absence of those competent to remove it.

To remedy these evils as far as they relate to sickness, it has been contemplated by the Governors, to establish one if not two Dispensaries subordinate to the Native Hospital, and on the

may here have the gratuitous benefit of that eminent skill, which the most opulent of all classes are eager to engage.

'same gratuitous principle, in those parts of the town where a demand for Medicine and advice is most likely to arise, and to place them in charge of trustworthy persons qualified to administer simple Medicines, with the requisite instructions in ordinary cases of application. In the event of this plan being resolved on, it will be necessary to provide funds for carrying it into effect, as the resources of the Hospital are insufficient to meet the additional expenditure. The co-operation, therefore, of the public will probably be solicited. The wealthy natives will no doubt cheerfully contribute to the accomplishment of an object so materially conducive to the benefit of their fellow countrymen, nor is it to be supposed that the rest of the community will withhold some further aid from an Institution so nearly approaching to perfection, which they have so long befriended, and which has exhibited such exuberant and increasing proofs of usefulness. To many of the latter that saying of the illustrious JOHNSON may be familiar, and it surely is worthy of full acceptation——"among "those actions which the mind can most securely "review with unabated pleasure, is that of having "contributed to an Hospital for the Sick."

HOSPITAL

FOR NATIVE INSANES.

THIS Hospital, which was erected by Government many years ago, is situated near the village of Russapuglah. In common with the buildings originally appropriated, in other parts of the Country, to the accommodation of Insane patients, it for a long time exhibited numerous glaring defects, which the vigilance of Government, aided by the ability of their principal medical officers, but specially by the activity, scientific knowledge, and humanity of the late MR. JAMESON, has recently been enabled to correct, and this as well as the other Establishments

of the same description at Dacca, Moorshedabad, Patna, Benares, Barelly, and Monghyr have been placed on a footing of complete efficiency. These Institutions have now ceased to be, according to the old erroneous system, merely receptables for the detention of individuals dangerous to the peace of Society, but present Asylums providing for the tender care and recovery of a class of persons for the most part innocent, and suffering under the severest affliction to which humanity is exposed. The amelioration will be remarked with the more satisfaction, when it is recollected that, in this Country, there are few instances, among the natives, of furious madness, which, it is believed, most frequently springs from the unrestrained violence or irregularities of the individuals themselves, and consequently our sympathy is more warmly engaged in the calamities of those who are reduced to this lamentable state of degradation, by causes, which, apparently, their own excess has had no share in exciting. Even in the rare cases of mania, the simple restraint of the straight waistcoat during the violence of an occasional paroxysm, is found to be sufficient, and irons are scarcely ever employed. The strictest at-

tention is given to the proper classification, dieting, clothing, and recreation of the patients, and every reasonable expedient adopted, in order to alleviate their unfortunate situation. The punctual execution of these and other essential points of regulation are provided for in a printed code of rules promulgated by the Government. A liberal allowance is granted to the Surgeons in charge of the Lunatic Asylums, and every precaution is used to ensure a vigilant supervision on the part of the superior officers.

THE Russapuglah Hospital is capable, with due attention to the health, and classification of it's unhappy inmates, of accommodating about two hundred and fifty males and females. During the year 1823, there were 212 patients in this Hospital. The average monthly expense of diet per man is under three rupees, that of clothing is even too trifling to be mentioned, and the whole annual expenditure of the Establishment does not amount to 10,000 rupees.

THE following is given, from the latest accounts, as the number of patients in the Asylums in the interior.

Dacca,	70
Moorshedabad,	98
Patna,	70
Benares,	101
Barelly,	180
Monghyr.*	53

UNTIL within these few years, a distinct Establishment was maintained by Government for the reception and cure of Europeans, or Christians laboring under mental derangement, but the expense being excessive, in proportion to the small and precarious number of patients accommodated, and it having been ascertained from experience that if a cure were not effected within a limited period, almost the only chance for recovery was the removal of the sufferers to a cold climate, while, in incurable cases, the means of providing effectually for the care and comfort of the patients were more easily attainable in England than in this Country, a different plan has been adopted. Invalids of the above description are now accommodated at a private Asylum kept by MR. BEARDSMORE, at Bowanny-pore, until it is determined whether they shall be

* THE Hospital at Monghyr is appropriated to Military Patients.

sent to Europe. Every practicable precaution is adopted for securing the comfort and improving the health of the patients. On these and on all other essential points, Mr. Beardsmore engages to be guided by certain rules framed by the Medical Board, and receives a fixed monthly sum for each patient, payable either by Government, or from the resources of the individual, according to the circumstances of the case. One of the Physicians from the General Hospital attends the Asylum, which is regularly inspected monthly, and is subject to be visited at all times by one of the Members of the Medical Board, and the Chief Magistrate who make their Report to Government. When the state of any patient's case is such as to render it advisable for him to proceed to Europe, a passage is provided for him at the proper season, at the expense of Government, if his circumstances do not admit of it's being defrayed from his own funds. This system has now been in force three years and has fully answered the expectations formed from it.

GOVERNMENT ESTABLISHMENT

FOR

VACCINATION.

The practice of Vaccine Inoculation was introduced into Bengal towards the end of the year 1802, by the instrumentality of the late Doctor Anderson, of Madras. A notification having been published in the several native languages respecting the advantages of the discovery, and the requisite preliminary enquiries and experiments been instituted, a Superintendant General of Vaccination at the Presidency, and subordinate vaccinators at several of the principal cities in the interior, were appointed.

THE dissemination of the disease among the Hindoos, though not considered to be at variance with their law, encountered serious obstacles, at the outset, from the hostility of the Bramins, who had hitherto practiced as inoculators for the small pox,* and who successfully worked on the apprehensions and superstition of the people, aided by their apathy and aversion to innovation. An equal repugnance to change, combined with a bigoted spirit of fatalism, influenced the Mohomedans, though the number of persons of that sect vaccinated was, and continues to be, much greater in proportion than that of the Hindoos.

IN the year 1805, the number of native patients vaccinated in the provinces immediately under the Supreme Government, and at Bencoolen, amounted to 14,449, but the increase has been by no means, so great, as might have been expected from the wide diffusion of information relative to the real character of the disease, the constant experience of it's virtues compared with the ravages of the baleful disorder, which it tends

* DR. FRANCIS BUCHANAN calculated that in the year 1805, there were in Calcutta and the neighbouring districts, at least a thousand inoculators for the small pox.

to exterminate, and the example set of submission to vaccine inoculation by personages of the highest rank, both Hindoos and Mohomedans. In the earlier years of the discovery, the Consort of the late Peshwa,* was vaccinated at his own request; and the same operation was performed on the intended bride of the Rajah of Mysore, the children of the Nuwab NAZIM of Bengal, and on the Ranees of Sumbhulpore, besides many other persons of distinction. The King of Delhi, after some previous instruction from the Surgeon attached to the Residency, vaccinated with his own hand, many of the royal grand children. Still, though nearly twenty years have elapsed since the period above quoted, but an inconsiderable advance has been made in the annual aggregate of vaccination, and during the last eight years, the returns are nearly uniform as to numbers—† a stagnation, which, when the

* MR. COATS the Surgeon at Poona in one of his letters mentioned, but did not explain, the fact, that the Bramins in that vicinity, suffer less from the natural small pox than the other classes.

† THE number of Natives vaccinated at the stations immediately under the authority of this Government, which comprize also the establishments at Hyderabad, Nagpore, and Bencoolen, from the year 1816-17, to 1823-24, is stated in the official reports to be as follows:

1816-17.....20,040.

1817-18.....20,725

vast population of the Country is considered, will appear extraordinary.

That the mass, however, of an indolent and superstitious people not practically acquainted with the benefits of this inestimable discovery, and constantly warned by artful and interested priests against the practice as unclean and pernicious, should hesitate to accept an apparently doubtful advantage, is no just cause of wonder; but that a nation of more enlightened views and energetic habits, should renounce the blessings which they had proved in the season of calamity, is an instance of infatuation almost incredible. Shortly after the establishment of the British Residency at Catmandhoo, an epidemic small pox raged in the valley of Nipaul, and carried off great numbers of the inhabitants. The Native Government becoming alarmed for the safety of the Rajah, applied to the Resident, by whose instructions the vaccine disease was

1818-19	22,145
1819-20	20,572
1820-21	19,018
1821-22	19,586
1822-23	21,939
1823-24	23,150.

introduced; but no sooner had the panic with which the Court was struck, subsided, than superstition regained it's influence, and the prosecution of the new practice was strictly prohibited.

The Office of Superintendant of Vaccine Inoculation was abolished in 1816 by order of the Court of Directors, but there is a fixed Superintendant of Vaccination at the Presidency and at the following stations: Allahabad—Agra —Bareilly—Benares—Bencoolen—Bhauglepore —Cawnpore—Chittagong—Cuttack—Dacca— Delhi—Furruckabad—Hydrabad—Monghyr— Moorshedabad—Nagpore—Patna.

SCHOOL

FOR NATIVE DOCTORS.

THE anxiety of the Medical Board, relative to the paucity and insufficiency of that useful body, the Native Doctors, induced them in 1822 to represent the matter to Government, in order that a remedy might be applied to an evil which was rapidly increasing, and threatened the most injurious consequences to the service. Previously to the abolition of the General Hospitals in the interior of the Country, and the augmenta- of the army, persons of this description, properly qualified, were procurable in adequate numbers. But, the sources whence they had acquired their

knowledge having been removed, they were no longer to be procured at fixed stations, in cases of emergency, and the Medical staff were obliged to take such individuals as offered, wherever they could be found, notwithstanding their slender qualifications. Thus, by a peculiar fatality, as the demand for Native Doctors increased, so the means of meeting it were diminished.

Owing to the recent extension of our territory, and the consequent wide distribution of the army for it's protection, a great number of the Native Battalions had been broken down into two and sometimes more sub-divisions. The Medical List was far too limited to allow of the allotment of an European Surgeon to each of these numerous detachments, which were thus frequently confided to the case of ignorant and inexperienced Natives. So that, it was not uncommon for a detachment, amounting, perhaps, to half a Battalion, to be on service, for many months in an unhealthy part of the Country with no other medical aid than the inadequate means above described. The same evil had been experienced, even to a greater degree at the Civil Stations, some of which had from the scarcity

of assistant Surgeons been wholly left for long periods to the care of Natives. Under such circumstances, it was not surprising that great mortality evinced the unskilfulness of the Native practitioners. To provide against the double evil of deficiency of skill and want of numbers, in this particular class of persons, the Medical Board proposed that there should be established at the Presidency, a regular school for the education of Native Doctors, an able Medical Officer being placed at it's head for the purpose of instructing them in the most necessary branches of Medical knowledge. This proposition received the full approbation of Government, and in June 1822, orders were issued for the formation of the School of which the late Mr. Jameson was appointed Superintendant.

It was determined, that, at first, the class composing the School should not consist of less than 20 students, no person being admitted who should not at the time of his application, be capable of reading and writing the Hindoostanee language in the Nagree or the Persian character, and whose age should be under 18 or above 26 years, either Hindoos or Mohomedans to be

equally eligible, with the sole condition that they should be persons of respectable cast and character, and willing cheerfully to perform all the duties of their calling. The actual number of students belonging to the class is 24, and the number has for the present been limited to 30.

The sons of Native Doctors already in the service, are to have the preference, provided father and son be persons of good birth and character. The students are regularly enlisted as soldiers: from the time of their admission they are supported by Government, which allows to each the sum of eight rupees per mensem, and when properly qualified, they are to succeed as Native Doctors, on the occurrence of vacancies in the army or the civil department. The period of time which they are to remain attached to the Institution, has not yet been determined. It is supposed, however, that in the course of three or four years, they will be qualified to undertake any kind of duty which can be ordinarily allotted to a Native Doctor. Their period of enlisted service is 15 years, calculated from the time of leaving the Institution as Native Doctors, unless prevented from serving so

long by disability, proved before a Medical Committee. After a service of 15 years, they may, in time of peace, demand their discharge.

The duties of the Superintendant embrace the whole Establishment; he directs the studies, practical pursuits, and general conduct of the students; prepares manuals of the most necessary and intelligible parts of Medical Science, for their use, in the native languages; gives demonstrations, and delivers courses of Lectures to them on these subjects; and generally, is to take every available means of imparting to them, a practical acquaintance with the diseases of most frequent occurrence in India; the remedies best suited to their cure, and the proper mode of applying those remedies. Besides these his special duties of instructing the students in the elementary branches of Medical knowledge, and of superintending their practical education, the Superintendant conducts all the general details of the Institution; the correspondence with the Medical Board connected with the first appointment of the students; their ordinary conduct, and their promotion, when duly qualified. The whole Establishment is placed under the imme-

diate controul and superintendance of the Medical Board.

All candidates for the office of Superintendant must previously pass an examination in the Persian and Hindoostanee languages, according to a test prescribed by the Council of the College of Fort William, and approved by Government.

The ordinary pay of a Native Doctor who has been educated at the Institution, is fixed at 20 Rupees per mensem in Garrison, or at a Civil Station, and 25 when in the field. After seven years service, this pay is increased to 25 Rupees in Garrison, or at a Civil Station, and 30 Rupees in the Field, provided the Native Doctor, shall furnish a certificate according to certain prescribed forms, that the general character and professional conduct of the individual deserve this indulgence. With the view of still further attaching the Native Doctors on the new Establishment to the service, pensions are to be granted to them, under certain fixed rules, when disabled or otherwise unfit for service.

THE system adopted for the Instruction of the Native Medical Students, corresponds with that introduced by Colonel PASLEY, of the Royal Engineers, for the education of the Non-Commissioned Officers and Privates of the Royal Sappers and Miners, in Geometry and Mathematics. The students are distributed in the various Hospitals at the Presidency, and at the Company's Dispensary, and every six months they are appointed in rotation to do duty at these Institutions. Lectures in Hindoostanee are delivered to them on particular cases, and on operations, and demonstrations of the human body given, as opportunities offer at the General Hospital. Lectures also on comparative Anatomy illustrative of the structure and functions of the various parts of the animal body, and discourses on Materia Medica, and the practice of physic are delivered to the students in the Superintendant's own premises, and the substance of the lessons communicated in the Hindoostanee language, is written in the Persian and Nagree character, and subsequently printed in Lithography for the instruction of the pupils. Latterly too, the Superintendant has been engaged in teaching the senior students, the

Native mode of operating for the cataract, being convinced by positive proofs that this method on account of it's extraordinary simplicity and efficacy, is the safest for the pupils to adopt.*

THE pupils are represented to manifest remarkable zeal and diligence in their studies, even in the least attainable branch, viz. Anatomy. Even the Hindoo Students, persuaded that nothing which has for it's object the preservation of human lives, is repugnant to the tenets of their religion, regularly attend and readily assist in dissections, as opportunities offer, and the majority of the students who arrived in Calcutta in 1823, can themselves give a clear demonstration of the Abdominal and Thoracic Viscera, of the Brain, and of the structure of the eye; and have distinct notions of other parts of Medical Science which have been explained to them.

* THE writer has been informed, that in the course of one month, a Mussulman Practioner operated successfully for the cataract on 11 patients in the presence of the Superintendant, and on five in that of another professional gentleman.

WHILE, however, we admire the rapid proficiency of the students, it would be unpardonable to overlook the merits of their able, conscientious, and indefatigable instructor. The task of tuition is at all times irksome—but what must it be when the instruction is to be imparted to Foreigners, in their own tongue, without books in the language of communication, and under the peculiar difficulty of conveying a correct conception of technical terms in an abstruse science? These obstacles, the present Superintendant, MR. BRETON, has successfully surmounted, and by the application of his unwearied assiduity, his ability and professional learning has contributed to raise the Institution over which he presides, to it's present flourishing and improving condition. When MR. BRETON was appointed, in October, 1823, to his arduous duty, there was not a single version in the native languages of any European Medical work, excepting Ramsay's Materia Medica.* Hence, he was constrained to devote a large portion of his time to the preparation of Hindoostanee translations of the ele-

* MR. JAMESON, the first Superintendant, held the office but a short time, and was preparing to supply the deficiencies adverted to, when his useful life was terminated.

mentary parts of Anatomy and Medicine. Some have been completed and printed in Lithography for their use. Others are ready for the press, and copies of them will shortly be struck off for the benefit of the Institution. These comprize a Vocabulary of medical and technical terms in the Roman, Persian, and Nagree characters; the latest Edition of the London Pharmacopœia, introductory discourses on Anatomy; demonstrations of the human brain, thoracic and abdominal viscera, and of the structure of the brain Osteology; and descriptions of the cataract, intermittent fevers, and the cholera morbus.

UNITED CHARITY

AND

FREE SCHOOL.

THE existence of a charitable Establishment in Calcutta, for the board and education of boys, founded and supported by subscription, may be traced nearly as far back as ninety years. The late MR. CHARLES WESTON in a letter to the Select Vestry, dated in the year 1787, describing the Funds of the old charity School, adverts to it's having been on foot 40 or 45 years before that period. Besides the original subscriptions, the bulk of the funds of this School, arose ac-

cording to Mr. Weston's belief, "from the res-
"titution money received, for pulling down the
"English Church by *the Moors*, at the capture
"of Calcutta, in 1756." The interest of this property, and on a legacy of 6 or 7,000 Rupees left by Mr. Constantine, the rent of the old Court House, formerly appropriated to the School, and transferred to the Government, for a perpetual payment of 800 Rupees per mensem, and the Church collections, maintained about 20 boys, and enabled the Vestry to bestow in addition, some trifling charitable donations.

In the course of years, the old Charity School became quite inadequate to the demand for education, and in order to provide for the instruction of the numerous indigent children of both sexes, of English and Portuguese extraction, the Free School Society was established on the 21st of December 1789, and it's management placed in the hands of a patron, (The Governor General) the Select Vestry, and a few other Governors.*

* In the original Establishment were included four Honorary lady governesses. If the superintendance of these ladies was merely honorary, nothing has been lost to the Institution by their ceasing to be a part of it. But in the minds of those who have

THE subscriptions to the Free School Society having decreased, and it's available property, and that of the old Charity School "being of a "contingent nature, so that each was occasion- "ally obliged to lend and borrow, interchange- "ably from the Funds of the other, producing "thereby a perplexity in the accounts, which "would be avoided by the consolidation of the "funds," and it appearing to the subscribers, assembled to consider the subject with the Select Vestry, that the Schools, by being united, would be more easily managed, and rendered more extensively useful, it was resolved on the 14th of April 1800, that the Funds of the two Schools should be consolidated, and that the two Institutions should be united under one Establishment, to be governed by the Select Vestry.

THE united fund, including an estimated principal, the value of which would yield 9,600 per annum, the amount received from Govern-

anxiously attended to the female department of the United Free School, there cannot be a doubt, that the addition of a few lady governesses, who would engage to give their punctual personal and active attention to the management of that branch, under the general control of the governors, would be an incalculable benefit to the Institution.

ment for the old Court House,* was on the 31st of March, 1800, Rupees 2,72,009-15-1, independant of dead stock and contingencies.

In 1813, the benefits of the Institution were extended to an unlimited number of day scho-

* "Mr. Bourchier, who was afterwards Governor of Bombay, was, sometime prior to that, master attendant at this place. He was a Merchant, who had been successful. At that time there was no Town Hall, nor any house for the mayor and aldermen to hold their Court in. To remedy this very great inconvenience, Mr. Bourchier, built the old Court House, as it stood before the additions which were made to it in 1765, and on different occasions afterwards. He gave it to the Company, on condition that Government should pay 4,000 Arcot rupees per annum, to support a charity School, and for other benevolent purposes. Into that fund, as I have been informed, went also the sacramental collections, and fees for the palls, which I know to have been of three rates, 40, 25, and 12 Arcot rupees, the palls being kept at the expence of the charity Fund. In consideration of the great additions made to the Court House, which were chiefly by the liberal spirit of the inhabitants of the town, Government agreed to give 800 rupees per month to the Fund of charity, for the School and other benevolent uses. And I have understood that when the ruinous state of the building made it necessary to pull it down, Government, with a generosity of mind which must ever do great honor to those who were then members of it, agreed with the Churchwardens to pay that sum in perpetuity."†

† Letter signed Z. and dated the 25th of August 1802, addressed to the Editor of the Telegraph Newspaper.

lars, which circumstance led to the appointment of three additional Governors. On the late Bishop's arrival, His Lordship accepted the office of Patron, and subsequently the number of Governors, in addition to the Members of the Select Vestry, was augmented to five. The Committee of Governors meet at the School on the second Wednesday of every month, the intermediate superintendance being exercised by visiting Governors who perform that duty monthly. The visiting Governor is supposed to inspect the establishments frequently, and settles the various questions of detail which do not require the decision of the Committee.

The system of education is that pursued by the National Society in England, with such alterations as local circumstances demand. Religious instruction is the leading principle of the whole. The Children are taught reading, writing and arithmetic, with the addition of plain works of industry for the girls. Besides the course of English tuition, a Bengallee teacher is retained for the three Senior classes, and the boys are likewise taught the art of bookbinding.

THE boys School is under the conduct of a head Master and an assistant recommended from England, as well qualified by experience to teach according to the national system; and at the head of the girls' School is a Mistress who manages the tuition according to DR. BELL'S plan, and superintends the morals and general conduct of the children at all times. Besides this person, there is also a matron who superintends the various domestic concerns of the Establishment, is present at the meals of the children, and attends the sick under the instructions of a Medical gentleman of eminence who is regularly attached to the Institution. Part of the boys are employed as choristers at the several Protestant Churches in Calcutta, and means are taken for securing the attendance of the children of both sexes at divine service, on every Sunday throughout the year.

THE age at which children of either sex are admissible is between 5 and 9 years, and though peculiar circumstances of urgency or distress have at times induced the governors to depart from the strict letter of this rule, considerations of general convenience and a regard for the

morals of the children already on the establishment, require that it should be adhered to as closely as possible.

In the admission of children the first claim is allowed to Orphans of destitute Europeans, the next in preference are Country born children, and the offspring of Native Portuguese. Christian children, however, of all denominations and of either sex, inadmissible to the benefit of other Institutions, and whose parents are unable to support and educate them, are received into the Free School, as far as it's means and vacancies will allow. The number was originally restricted to 300, but was latterly encreased to 400, though recent circumstances, which will presently be noticed, have compelled the Governors to reduce that number to a lower amount.

When the children have completed the requisite course of education, the fostering care of the Institution is still extended to their future welfare, and on the occurrence of suitable opportunities, they are placed out as apprentices, in various creditable occupations. The boys, however, do not quit the School on such occasions

till they are fourteen, nor the girls till they have attained the age of twelve. But the boys are in no case retained in the School beyond the age of sixteen years, a liberal period being thus allowed between the time when they are considered fit for service, and that in which it becomes necessary for them to seek a subsistence for themselves. The utility of this practice is attested by the numerous applications for apprentices, which during the last three years amounted to 22 for the boys, and 17 for the girls.

In the year 1817, a separate establishment for children who pay a sufficient sum for their expenses was formed. By a sum sufficient to cover the expenses, is understood an amount of not less than 10 rupees a month or a donation which may be considered equivalent with reference to the age of the child. Accommodations well adapted for the purpose have been provided upon the premises of the School, including apartments for the second Master in whose immediate charge these children are placed. The parents and guardians of children on the new establishment retain the right of apprenticing them and

other control over them, not interfering with the general discipline of the School.*

As a further accommodation, day scholars are admitted who pay for their dinner and education at the rate of 6 rupees each per mensem. No day scholars are admitted after the age of eleven and no boy is retained after fifteen or girl after fourteen.

Two regular vacations of a fortnight each take place at Midsummer and Christmas, and the children are allowed to visit their friends for one week, at Michaelmas and Easter. General Examinations are held in the months of June, and December, at which latter period, the attendance of the public, is more especially wished for.

* The following regulation has been adopted with respect to donations made on the admission of Boarders on the upper establishment. In the event of removal within one year from the admission, the Parent or Guardian of a Boarder shall receive back what may remain of the donation after a deduction of 15 rupees per month for the term of the child's stay in the School: and in the event of a child's being removed at any period between one, year and two, the rate of deduction shall be 12 rupees per month for the child's stay: but that for any period beyond two years, no deduction shall be allowed.

THE School is situated on one of the most salubrious spots in Calcutta, as will be abundantly proved from the number of deaths varying from to 2 to 4 annually in 100, among an establishment of 400 children. It's character for general healthiness will not be affected by the circumstance of the Cholora Morbus having broken out in the month of April last, among the girls, five of whom died in three days. In consequence of that painful visitation, it was deemed expedient to disperse the children of both Schools for the Holydays, about a month before the usual time.

IT has been remarked above, that the governors had been compelled to reduce the number of admissions to the School. This measure was rendered indispensible by several circumstances. The sum of nearly forty thousand rupees had been expended in effecting various improvements in the premises, by which the accommodations were enlarged, and the comfort and health of the children essentially promoted. In consequence of recent financial arrangements of the State, the income of the Institution was materially affected, for, though, by the liberality of

Government the vested capital of the Institution is maintained undiminished, yet it yields an income less by one sixth than formerly, owing to the reduction of the rate of interest. Hence, in 1822-3, the disbursements exceeded the receipts, and recourse was had to a temporary loan from the Church funds. In 1823-4 the balance was again in favor of the School, but it having, in the mean time, been resolved to make a considerable increase in the diet of the children, the additional charge thereby entailed on the funds, rendered it indispensible that the number of boys should be limited to 250, the maximum for the girls continuing, as before, at 120. In this department, too, of the establishment additional superintendance had become an object of pressing exigency, but such augmentation in the existing condition of the funds was impracticable.

Adverting to this state of circumstances, the Bishop of Calcutta, undertook to appeal to the public on behalf of the Institution. His Lordship's eloquent discourse on last Whitsunday must still be fresh in the recollection of his hearers, but the Bishop's benevolent efforts were inadequately rewarded, for a donation of 1,000 rupees

given by a single unknown individual on the same day, in another Church, towards the support of Missions, exceeded the whole amount of the collection then received at the Cathedral, for an Institution in which four hundred Christian children, are gratuitously clothed, fed and educated!

It would be truly lamentable that the usefulness of this admirable Institution, which Jonas Hanway would have called "an imperial work," should be circumscribed from insufficiency of funds. The Governors must discharge a most painful duty, when they reject a single application for admission to the School, the blessings of which they are constantly witnessing. To deny to indigent and helpless children, an Asylum so nearly within their reach, and to dismiss them to their abodes of wretchedness and vice, is a distressing task which the Governors may frequently have to perform, unless spared the trial by the interposition of public commiseration.

The Bishop of Calcutta is Patron of the Free School, and the Reverend T. Thomason, Secretary.

CHARITABLE FUND

FOR

THE RELIEF OF DISTRESSED EUROPEANS AND OTHERS.

At a Meeting of the Select Vestry of St: John's, on the 26th of June 1800, it was resolved that a permanent Fund should be formed for the relief of distressed Europeans and others, out of the collections made in the Church, on the three Festivals of Christmas, Easter, and Whitsuntide, to be effected by the gradual accumulation of a certain portion of those collections, to be vested in Government Paper, properly secured to the Vestry as managers of the Fund.

In the early years of it's formation, the resources of the Fund proved inadequate to the support of those who had been deemed proper objects of the charity, and in 1806, apprehensions were entertained, that the allowances could not be continued to the end of the year. The bounty of Government, however, in the form of a monthly donation of 800 Rupees, which, though at first restricted to a limited period, has been continued up to this day, removed the actual difficulties. Since the increase of the number of opulent residents in Calcutta, and the consequent augmentation of contributions, the Fund has been enabled to extend it's operation more widely. In addition to the Charitable Fund strictly so designated, there are other Funds for elemosynary purposes, arising from legacies which the testators devised should be managed by the Select Vestry. These legacies are three,—General Martine's, Mr. Weston's, and Mr. John Barretto's.

According to the decision of the Supreme Court on General Martine's will, the interest of the sum of 50,000 rupees is paid by the Accountant General of the Court to the

Select Vestry for the benefit of the poor of Calcutta.

Mr. Charles Weston* bequeathed the sum of one hundred thousand rupees, from his estate, after satisfying certain legacies and providing for such life annuities as directed by his will, to the Governor General and Accountant General of the Presidency of Fort William, for the time being and in succession, as a fund to be entitled "Charles Weston's Charitable Donation Fund," the interest of which was to be applied, "to the assistance and relief "of families and individuals, labouring under the "pressing miseries of poverty, hunger, disease,

* This most benevolent man was the son of the Recorder of the Mayor's Court, and was born in Calcutta in the year 1731. He was the founder of his own fortune, which he distributed in charity with princely munificence. It is stated in a Pamphlet published in Calcutta in 1803, and headed "Asiaticus" that one hundred gold mohurs were regularly bestowed by him every month on the indigent from a box placed on his table, which bounty was dispensed with his own hands to secure the poor from the extortion of his servants.

It is well known that he was in the employment of Mr. Holwell, and at the same time his friend and associate. When his old patron fell into pecuniary difficulties, Mr. Holwell was in a great measure, if not entirely, indebted to the gratitude of Mr. Weston for the comfort of his latter days.

or other painful misfortunes and distresses, for ever." After some discussion in the Supreme Court, it was decreed that after providing for pensions to the amount of 244 Rupees per mensem, to thirteen persons who had received stipends from MR. WESTON, during his life time, the residue of the interest accruing on the amount to be invested in Government Securities, should be paid over by the Accountant General of the Supreme Court to the Church Wardens of St. John's Church, in trust, to be distributed among destitute persons according to the directions of the Testator, as above quoted.

THE clause in MR. BARRETTO's will, in favor of the poor is thus expressed. "The other moiety of my estate and property to be disposed of by my executors for pious purposes, such as masses to be said here, at Bombay, and at Goa, and for the benefit of such poor objects as they shall think deserving."

THE appropriation of the amount so left for charitable purposes was determined by the Supreme Court, in consequence of a suit in which the Clerk of the Crown was plaintiff, and

JOSEPH BARRETTO and others defendants, and it was decreed, that the Accountant General of the Court, after other allotments, should pay yearly to the Select Vestry of St. John's, eight twentieth parts of two thirds of the clear annual residue, estimated at the sum of Rupees five thousand seven hundred; to be applied by the Vestry for the benefit of the poor, and to be entitled JOHN BARRETTO'S CHARITY. SOME other small parts of the whole appropriable sum (Sa. Rs. 26,200), are assigned for the same purpose to the Select Vestry, as they may lapse by the death of pensioners, or otherwise as stated in the decree.

THESE united charities, combined with the monthly donation of Government, and the Sacramental collections, and ample contributions made at St. John's and the old Church,* at Christmas and Easter, the annual amount of which collections and contributions on an average of the last ten years, exceeds 15,000 Rupees, enable the Vestry to afford relief to above 7,600 persons in the course of the twelvemonth.

* LATTERLY the collections at the New Church of St. JAMES's have been added.

It is fervently to be hoped, that the amount of the periodical benefactions will not only maintain their present liberal scale, but will increase as the number of opulent residents in Calcutta is enlarged. Nor, is it to be supposed, that in this populous metropolis, the aggregate of wretchedness is likely to be diminished; on the contrary, the demands on the Vestry Funds are of late become more numerous and more pressing.* No one can form a just conception of the immense benefit diffused by these charities, without perusing the detailed lists of individuals relieved, or witnessing the monthly distribution of the pensions and alms. Then, as far as money can confer it, misery in all it's dreadful variety, derives some degree of consolation.

The writer was once present when the monthly allowances were dispensed, and the scene which he then witnessed will not easily pass

* "A PROVING HOUSE" is established at Kidderpore where the reality of the distress of applicants for alms of the lowest order is tried by the offer of work. The project seems judicious, but it has not been very successful in practice, and, indeed, has rarely been acted upon.

from his recollection. The destitute of each sex, and of every colour and feature, the aged, the diseased, the infirm, the maimed, the blind, and the leper,* thronged round the Church porch to claim their allotted portion. The few respectable persons, who came to receive their allowances, were, as may be supposed, humble and thankful, but the great majority were the descendants of Portuguese or Natives in the lowest class of life, suffering under frightful disorders, or incurable wounds, forming a squalid and clamorous multitude, who seemed to seize the trifle bestowed upon them, as the rightful privilege of their wretchedness and despair.——We are no longer favored with visible manifestations of the divine interposition, in the extremity of our misfortunes; yet, in surveying this needy and miserable crowd, receiving relief from human hands, the eye turns towards the sacred edifice, before which they are assembled, while the heart acknowledges that, although without the aid of miraculous agency, the operations of mercy are still carrying on. Man is now made the chan-

* The mass of the Lepers are lodged in buildings appropriated to them at a short distance from the city, and do not go to the Vestry for their allowances.

nel of imparting in his humble degree, the almighty beneficence to his suffering brethren, stimulated to the exercise of the grateful privilege, by those feelings of duty, thankfulness and universal charity, which the pure spirit of Christianity ever tends to inculcate.

THE annexed statement exhibits the number* of the persons, relieved from the Vestry Funds, from the 1st of Jan. to the 31st of Dec. 1823.

*DISTRIBUTION OF THE VESTRY FUNDS, DURING THE YEAR 1823.

	Europeanss.	Descendants of Europeans.	Portuguese.	Mussulmen	Hindoos.	Total.
January,.....	56	63	305	166	48	638
February,.....	61	63	307	167	47	645
March,.....	50	56	313	186	52	657
April,.....	50	61	312	171	47	641
May,.....	44	60	311	167	44	626
June,.....	45	62	297	168	44	616
July,.....	42	59	294	167	43	605
August,.....	45	60	301	172	44	622
September,.....	42	62	311	178	44	637
October,.....	46	65	319	182	42	654
November,.....	44	62	324	176	43	649
December,.....	48	61	305	177	42	633
	573	734	3699	2077	540	

Total number of Persons relieved, including those on General MARTINE's Fund,..... 7,623

EUROPEAN

FEMALE ORPHAN ASYLUM.

THIS most interesting Institution owes its origin to the vigilant benevolence of the Reverend MR. THOMASON. The destitute condition of the female orphans of European Soldiers belonging to King's Regiments in this country having attracted his notice and commiseration, MR. THOMASON took an opportunity of calling the attention of the public to their generally distressing case, and pointed out the ignorance, neglect or

cruelty of which, at their tenderest age, they were too frequently the victims. That deprived of their natural protectors, and left to the casual mercy of successive individuals, if they happily escaped the dangers of infancy, they were then constantly exposed to the corrupting influence of scenes of profligacy, until arrived at maturity, and familiarized with vice, they irrecoverably gave themselves up to dissolute habits. To preserve such friendless Children from contamination, and to afford them the advantage of kind treatment and decent education, Mr. Thomason proposed to the community the establishment of the Female Orphan Asylum.

In the confidence that encouragement would be given to the plan, ten female orphans were taken from the 66th regiment and placed, on the 1st of July, 1815, under the care of a Mistress, in a house on the Circular Road, and the public sympathy aided by the allowance of 3 rupees per mensem granted by Government for each orphan,* soon provided the means for a permanent Establishment. Donations and Subscriptions poured

* This allowance was afterwards commuted for a consolidated donation of 200 Rupees per mensem.

in. Within two years from the period above mentioned, nearly 14,000 rupees had been received in Donations, and above 7,000 in monthly Subscriptions. An additional number of children having been admitted, it became necessary to remove them to a new situation, the premises originally occupied being now too small for their accommodation. The Managers of the Institution, therefore, encouraged by the countenance so liberally manifested by the public, ventured to purchase on mortgage, a capacious house and grounds for the sum of 37,000 Rupees. The number of children was at this time augmented to 26; within a year it rose to 34, most of them of a tender age, one having been received at the age of 15 days, and another before she was a week old. The list has continued to increase until it has risen to 76.

With this multiplication of demands on the services of the Institution, the beneficence of the public seems to have kept a more than equal pace. According to the latest accounts of the Institution, the debt increased by the purchase of the premises, even after defraying the expense of some recent extensive additions to them, had been

liquidated, and a balance exhibited in it's favor. Still further necessary augmentations of the premises will, however, temporarily turn the scale against the Institution. The Asylum appears, from the commencement, to have been a peculiar favorite with all classes of Europeans, among whose subscriptions, the contributions of the officers and men of His Majesty's Regiments, and the Honorable Company's European Troops, as was natural, have been distinguished for their liberality.*

THE rules of the Establishment, being in considerable detail, are inserted in the Appendix.

	Rupees.		
* Officers of H. M. 14th Regiment,	742		
Officers of H. M. 66th Regiment,	785		
Ditto Ditto, 67th Regiment,	718		
Ditto Ditto, 24th Light Dragoons,	413	2	
Ditto Ditto, 11th Light Dragoons,	957		
Non Commissioned Officers and privates of the Hon'ble Company's Artillery,	121	9	7
H. C. European Regiment,	274	9	2
H. M. 8th Light Dragoons,	262	6	4
H. M. 11th Light Dragoons,	414	1	7
H. M. 14th Foot,	371	14	
H. M. 17th Foot,	1,016		
H. M. 59th Foot,	1,123	15	
H. M. 87th Foot,	810	14	5

It was the avowed intention of the Managers, from the commencement, to afford such education and treatment to these children of private soldiers, as was most suitable to them, and which they would have enjoyed in their native country; that they should be brought up as much as possible independant of servants, and that they should learn every detail of the management of a house and the care of younger children, in order to their earning their livelihood in any way the governesses may think proper to dispose of them. These views were sensible and judicious, and it is understood that, as far as the internal practice of the Asylum goes, they have been satisfactorily accomplished. For some time, however, it would appear that a smaller number of the girls obtained situations out of the Institution than the age of some of them, and their practical education and knowledge of household affairs would have induced the public to hope. The Committee, nevertheless, are far from being inattentive to this essential object, and have latterly been more successful in carrying it into execution. The first class have for some time past, as alluded to in the account of the Ladies Society for female education, been instructed in Bengallee, with the

view of their being employed to superintend native Schools, under that Association, and four of the girls have been placed as assistants in those establishments; six have been suitably married, and one respectably apprenticed.

As the numbers of the children increase, the means of disposing of the elder ones will become a subject of anxious consideration, and it will perhaps be found necessary to provide for the girls in more menial occupations, as contemplated in the 7th clause of the first section of the rules, for, as it cannot be reasonably expected that the contributions will augment in the same proportion, embarrassment may result from demands on the Establishment exceeding it's power of reception, and disappointment to those who have claims on it may ensue. The Committee will, of course, exercise a sound judgment on this point.

The affairs of the Asylum are excellently administered by the Committee of Lady Managers, who have also the aid of Mrs. Thomason's more particular and unremitting supervision. The proficiency and good conduct of the girls,

bear testimony to the judicious instruction imparted to them by Mr. and Mrs. Schmidt. Mr. Cameron, an able Physician in the Company's Service, affords his gratuitous services to the Asylum.

THE END.

APPENDIX.

No. I.

Memoir relative to the late Corresponding Committee of the British and Foreign Bible Society.

Some notice of the late Corresponding Committee is here requisite, in order to make the account of the Bible Society more complete. The attention of the British and Foreign Bible Society was directed to India, several years before the institution of the Calcutta Auxiliary. At a meeting of the Committee in London, July 23d, 1804, it was resolved that the 'China Sub-Committee, should be denominated the Oriental Sub-Committee, and that they should 'open a Correspondence with gentlemen in India, informing 'them of the establishment of the Society, and requesting 'their communications respecting the best means of promoting the objects of the institution with regard to the 'Eastern languages.' The following gentlemen in Calcutta were requested to form themselves into a Committee of Corresponding; G. Udny Esq. (then member of Council) The Rev. Messrs. Brown and Buchanan, Chaplains; and the Rev. Messrs. Carey, Ward, and Marshman, Mis-

sionaries, of Serampore, and were desired to associate with themselves such other gentlemen in any part of India, as they might think proper.

THE letter conveying this request must have been received in India, early in the year 1805, and by the impulse it gave to the zeal of benevolent individuals, a new era of Christian activity may be said to have commenced in this country. Various circumstances, indeed, combined for some years to prevent the actual embodying of the Committee. But the interval was diligently employed in deliberation as to the best measures that were to be pursued, and in obtaining pecuniary help. On the 1st of January 1808, the state of the Fund for Oriental Translations, was as follows.

	Sa. Rs.	As.
Cash,.....	8753	8
Outstanding Subscriptions,.....	6800	0
British and Foreign Bible Society, ...	16000	0
	31,553	8

THE Committee met first as a deliberative body in August, 1809, at which time the Rev. Mr. THOMASON, recently arrived as Chaplain to the Mission Church, was (at the request of the Committee from home,) nominated a member, in the room of Dr. BUCHANAN, who had left India the year before; Mr. UDNY was appointed Chairman, and the Rev. Mr. BROWN Secretary.*

IN the present flourishing state of religious institutions, and abundance of the Holy Scriptures, it is not easy to realise the difficulty with which copies of the Bible were then to be obtained. The military stations were very scantily supplied with Bibles, and the Chaplains could only obtain them at a large price, and in small quantities. In addition, therefore, to the arduous project of encouraging Oriental Versions, it became the Corresponding Committee, as the representatives of the British and Foreign Bible Society, to exert themselves to the utmost in procuring the English Scriptures for distribution throughout the presidencies. For this purpose large supplies of English Bibles and Testaments, were successively transmitted to India, and placed

* IT will be observed that the members of the Committee, according to the model of the Society at home, consisted of persons the half of whom were *Members* of the *Established Church of England*, and the other half, *Dissenters*. This proportion was always preserved. After the lamented death of Mr. BROWN, the vacant place was occupied by J. H. HARINGTON Esq. and Mr. THOMASON, was appointed Secretary.

at the disposal of the Corresponding Committee. Together with the English Scriptures, were sent still larger supplies of the New Testament in Portuguese.

One of the earliest measures of the Committee was to secure the distribution of these books, by committing them to the care of the military chaplains and others, with all of whom a correspondence was opened. The plan and objects of the British and Foreign Bible Society were also generally made known; subscriptions were solicited; and learned individuals were invited to co-operate. The call was, in many instances, obeyed with alacrity; and a commencement was then made in furnishing the military stations, with regular supplies of the Scriptures. The system thus happily formed, was followed up in succeeding years, and by other Societies, until the English Scriptures have been brought within the reach of all persons who may wish to possess a copy.

In pursuance of their great and arduous object of giving encouragement to Oriental Versions, the Committee resolved at their first meeting, "that communications should be "opened with Tranquebar, Tanjore, Bombay, Cochin and "Ceylon, on the subject of translations, and printing editions of the Scriptures in the Oriental Languages:" a resolution which was immediately carried into effect, by their zealous and indefatigable Secretary. It was an undertaking of no common labour, or expense. In the prosecution of an object embracing so many languages, and calculated to benefit so large a portion of our fellow-creatures, agents were to be diligently sought out, plans were to be proposed for their efficient co operation, difficulties and objections were to be surmounted; translators, and copyists were to be employed; types, presses, paper were to be procured—it was a sort of creation, for which ample funds were indispensable, and which time only could mature. The funds were supplied. Full scope was given to the plans and exertions of the Committee by annual grants from home, which amounted for the first five years to 1000£, and were afterwards increased to 2000£, besides additional grants in money, books and printing paper, whenever they became necessary. In its ardour to promote the diffusion of the Scriptures in the East, the British and Foreign Bible Society has liberally furnished every species of aid, and has animated its agents, to undertake the most difficult and expensive works, with the assurance of unlimited pecuniary support.*

* It is proper here to observe that the moiety of these annual grants was appropriated to the Serampore Missionaries, (forming the half of the Committee,) and that the works conducted by those learned and zealous translators, do not enter into the account here given, as they have been sufficiently explained in their own published reports.

THE first work undertaken by the Committee was an edition of the Gospels in Malayalim. The manuscript of this version was obtained amongst the Syrian Christians by the Rev. Dr. BUCHANAN, through the influence of Colonel MACAULEY, the Resident; and having been recommended by Dr. ROBERT DRUMMOND, as a faithful version, was committed to the press at Bombay. Five hundred copies were printed at the expense of the Committee, and forwarded to the Malabar Coast for distribution.

THE next object was a new edition of the Tamul Testament by Fabricius. But after much consultation with the Missionaries of the Society for Promoting Christian Knowledge, on this subject, it was decided, that, as considerable delay would be occasioned, by the preparation of new types, and the progress of the work through the press, the Committee should purchase the stock of Tamul Scriptures remaining in the Missionary Stores at Tranquebar, at a reduced price. Five hundred Old Testaments, and four hundred New Testaments, with three hundred Psalters, in the Tamul language, were thus obtained and immediately distributed amongst the Christians of the Coast, for their present use. The charge of this purchase was defrayed by a fund, raised in Calcutta, for the express purpose of distributing the Tamul Scriptures in Tanjore. The new edition of the Testament was afterwards undertaken by the Calcutta Auxiliary Society.

A LARGE quantity of the Portuguese Scriptures was at the same time purchased of the Tanjore Missionaries, the Bible Society having from the beginning evinced the utmost anxiety to provide that numerous class of our fellow-Christians in India, with copies of the Scriptures in their own language. The Portuguese Bibles and Testaments thus purchased were immediately distributed.

PECUNIARY assistance was given in the year 1810, to the Rev. Mr. DESGRANGES, late Missionary of the London Missionary Society on the Coast, in his preparation of a version of the New Testament into the Telinga language. One thousand copies of the three first *Gospels* were also printed, at the Corresponding Committee's expense. The following works were afterwards successively undertaken and brought thro' the press by this Committee:

ONE thousand copies of the four Gospels in Persian, by the Rev. L. SEBASTIANI, many years resident at the court of Persia.

ONE thousand copies of Matthew and Mark, in Persian, by N. SABAT.

FOUR thousand copies of the New Testament in the Hindoostanee language. This translation was prepared by the late excellent HENRY MARTYN, chaplain on the Bengal establishment, with the assistance of the learned MIRZA FITRET. Two thousand copies only of the Epistles were printed; the Committee having always deemed it important to supply a large number of the single Gospels for circulation. This edition therefore comprised ten thousand separate Gospels or Acts, and two thousand complete Testaments.

ONE thousand five hundred copies of the New Testament in Arabic. This was prepared by the Reverend Mr. THOMASON, with the assistance of N. SABAT. Five hundred copies only of the Epistles were printed.

Two thousand five hundred Copies of the New Testament, in Persian. This was prepared by the Reverend H. MARTYN, at Shiraz, assisted by MEER SUYED ALI. One thousand copies only of the Epistles were printed.

Two thousand copies of the Psalter in Persian. This also was prepared at Shiraz, by Mr. MARTYN, and brought to Calcutta for publication by his coadjutor SUYED ALI. Encouragement was also given by the Corresponding Committee to the late learned Dr. LEYDEN, in the execution of a project for preparing versions of the Scriptures into some of the less known languages of the East, as the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai: —The expense of translating the four Gospels into each of these languages, was estimated at eight hundred rupees. The following portions only were presented to the Committee in manuscript, before Dr. LEYDEN left Calcutta: the Gospels of Matthew and Mark in the *Afghan*, carefully revised and corrected; the Gospels of Matthew, Mark, and the half of Luke in the *Maldivian*, and the Gospel of Mark in the *Bugis* and *Macassar*. These were all revised for the press, and remain in the Bible Depository, as honourable memorials of the author's versatile talents, and of the loss sustained by literature as well as religion, through the premature death of that distinguished Scholar.

THE Bible Depository just mentioned was projected by the Reverend D. BROWN, and its establishment was amongst the earliest measures of the Committee. It is thus noticed in the seventh report of the British and Foreign Bible Society. The Depository is intended to "contain Bibles and Testaments for general accommodation, in all "languages, both European and Asiatic, to be disposed of "by sale at moderate prices. The importance of such "an institution, as it respect not only India, but other "parts of the world, may be estimated by the consideration,

"that the port of Calcutta is the annual resort of multitudes
"from all quarters for the purposes of trade; of Armenians,
"and Greeks, from the Archipelago; Arabians, Jews, Turks,
"and Malays; some of almost every nation under heaven.
"To many of these a copy of the Scriptures may prove an
"invaluable treasure, and by these means copies may be
"introduced into their respective countries. The Reposi-
"tory contains also the original Scriptures, Lexicons,
"Grammars, Works on Biblical Criticism; and in general
"all such books as tend to facilitate and perfect the labors
"of translators."

THE foundation of this library was laid in a magnificent donation of books from the British and Foreign Bible Society. Great accessions have since been made to it by the contributions of private individuals, the institution having received very general support in India. The reader is referred to the printed reports of the Calcutta Auxiliary for particular information respecting this noble provision for the dissemination of the Word of God. In the appendix to the three last reports will be found a list of the library, and of the books actually on sale.

WHILST the Corresponding Committee was pursuing its important objects, the Calcutta Auxiliary Bible Society, established in 1811, was gradually acquiring strength and expansion; until at the request of the Parent Society, and with the unanimous concurrence of the members, the Committee resigned it's office as a separate body, and merged in the Calcutta Auxiliary, in order that there might be in future but one channel of Communication with the Society at home. For a full explanation of this measure, which took effect on the first of January 1820, the reader is referred to the Correspondence printed in the Appendix to the 12th Report of the Calcutta Auxiliary Bible Society.

No. 2.

Editions of the Scripture published by the Calcutta Auxiliary Bible Society.

	No. of Copies.	Distributed whole.	In parts.	Remarks.
Tamul N. Testaments	5000	all		
Singalese do.	2000	all		In the Press. Copies.
Malay N. Testament Rom. Char.	3000	all		Old Testament in Hindostanee 2000
Malay Bibles Rom. Char.	1000	all		Psalms in do. .. 2000
Armenian Bibles.....	2000	all		Genesis in do. .. 4000
Hindost. N. Test. Nagree Char. ..	2000	1000	8000	N. Testament, in Persian, 4000
Malay Bibles, Ar. Char.	2000	all		N. Testament in Arabic, 4000
Do Do. N. Testaments, Ar. Char.	3000	all		Gospels & Acts in Hinduwee 4000
St. Mathew in Bengalee, ...				
N. Testament in do. by Eliverton, ...	2000	1000	500	*The Society has received at different times from home.*
N. Testaments in Teloogoo,..... ..	2000	all	8000	
St. Matthew in Hind. and English,			5000	Portuguese Testaments, ... 3000
Do. Do. in Bengalee and English, ...			5000	English Bibles, .. 2000
St. John in Bengalee and English			5000	English Testaments, ... 2000
The four Gospels in Hinduwee			16000	Hindostanee Testaments..... 4000
The Acts of the Apostles, in Hinduwee, ...			1000	Portuguese Bibles, ... 500
N. Testaments in Hinduwee.....	1000	all		Do. Do. another Version..... 500
Pentateuch in Hindostanee.....			2000	English Bibles and Testaments with other Europ. Versions, .. 3500
Gospels and Acts in Bengalee,....			20,000	
Total			70,500	15,500
Bibles, ... 5000				Received from the Corresponding Committee at its dissolution in all 10,466
Testaments,.. 1,8000				
Single Gospels and other portions, 70,500				
No. of Books, 93,500				
Received from home 15,500				
— from the Corg. Com. 10,466				
119,460				

Total number of books edited by the Society or received into the Depository,..... 119,456

Number remaining, about 37,900

Total distributed about 81.566

No 3.

ABDOOL MESSEAH.

Abdool Messeah was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic languages.

When he was about twenty-one years of age (he is at present thirty-six), he came with his father to Lucknow, in quest of employment; and, after some time, became Moonshee, first to an English merchant, and then to an officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo servant of the above officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavouring to render others so, to the Mahometan observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta country, and engaged as a trooper in the service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah.

It is to be observed, that Indian soldiers of this description answer more to English yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for, while under the command of Abrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India. Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill-fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. This Scivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he himself was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labour however degrading. This determination he put in practice; and, returning to Lukhnow, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it to see the sport. Mr. Martyn was explaining the Commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through this friend, Abdool was engaged, in May 1810, to copy Persian writings for Sabat. He obtained a lodging on the premises, without

making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the native Christian children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian religion; but still concealed what was passing within him, till Mr Martyn being about to leave Cawnpore on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring at the same time to be baptized. It was agreed that he should go down to Calcutta with Sabat, and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Mr. Martyn's stay at Calcutta he was not entirely convinced of this Man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied with it, baptized him in the Old Church, on Whit Sunday, 1811—*Missionary Register for the year* 1813, *Page* 261.

No. 4.

SOME ACCOUNT OF THE SAUDS.

1. In March 1816, I went with two other gentlemen from Futtehgurh, on the invitation of the principal persons of the *Saud* sect, to witness an assemblage of them, for the purpose of religious worship in the city of Furrukhabad, the general meeting of the sect being that year in that city.

2. The assembly took place within the Court yard (*Dalan*) of a large house. The number of men, women and children, was considerable: we were received with great attention, and chairs were placed for us in front of the *Devrhee* or hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn, this being the only mode of public worship used by the Sauds.

3. At subsequent periods, I made particular enquiries relative to the religious opinions and practices of this sect, and was frequently visited by Bhuwanee Dos, the principal person of the sect, in the city of Furrukhabad.

4. The following is the substance of the account given by Bhuwanee Dos, of the origin of his sect:

5. About the Sumbut year 1600 or 177 years ago, a person named Beer.bh,an, inhabitant of Beej,hasur near Narnoul, in the province of Delhi, received a miraculous com-

munication from Ooda Dos, teaching him the particulars of of the religion now professed by the Sauds.—Ooda Dos, at the same time gave to Beer,bh,an marks by which he might know him on his re appearance : 1st. That whatever he foretold should happen. 2d. That no shadow should be cast from his figure. 3d. That he would tell him his thoughts. 4th. That he would be suspended between heaven and earth. 5th. That he would bring the dead to life.

6. BHUWANEE Dos presented me with a copy of the *Pot,hee* or religious book of the Sauds, written in a kind of verse, in the *Thent'h* Hindee dialect, and he fully explained to me the leading points of their religion.

7. THE Sauds utterly reject and abhor all kinds of idolatry, and the Ganges is considered by them with no greater veneration than by Christians, although the converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is *Sudgur*, and *Saud* the apellation of the sect means, servant of God. They are pure deists, and their form of worship is most simple, as I have already stated.

8. THE Sauds, resemble the Quakers, in their customs, in a remarkable degree.

9. ORNAMENTS and gay apparel of every kind are strictly prohibited; their dress is always white.

10. THEY never make any obeisance or sulam.

11. THEY will not take an oath, and they are exempted in the Courts of Justice; their asseveration as that of the Quakers, being considered equivalent.

12. THE Sauds profess to abstain from all luxuries, such as tobacco, paun, opium and wine.—They never have nauches or dancing.

13. ALL attack on man or beast is forbidden, but in self defence, resistance is allowable.

14. INDUSTRY is strongly enjoined. The Sauds like the Quakers, take great care of their poor and infirm people. To receive assistance out of the *punt* or tribe, would be reckoned disgraceful, and render the offender liable to excommunication.

15. ALL parade of worship is forbidden.—Secret prayer is commended; alms should be unostentatious; they are not to be done that they should be seen of men.

16. THE due regulation of the tongue is a principal duty.

17. THE chief seats of the Sand sect, are Delhi, Agra, Jeypoor and Furrukhabad, but there are several of the sect scattered over the country. An annual meeting take place at one or other of the cities abovementioned, at which the concerns of the sect are settled.

18. THE Magistrate of Furrukhabad informed me, that he had found the Sands, an orderly and well conducted people; they are chiefly engaged in trade.

19. BHUWANEE Dos was anxious to become acquainted with the Christian religion, and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read, and shewn to his people, and much approved. I had no copy of the Old Testament in any language which he understood well, but as he expressed a strong desire to know the account of the creation as given in it, I explained it to him from an Arabic version, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

20. I AM of opinion, that the Sands are a very interesting people, and that an intelligent and zealous missionary, would find great facility in communicating with them.

W. H. TRANT.

Calcutta, 2*d August*, 1819.

No. 5.

CORRESPONDENCE.

To G. UDNY, Esq. *President*,

And the other Gentlemen, Members of the Corresponding Committee of the Church Missionary Society in Calcutta.

DEAR SIRS,

HOLDING situations of responsibility under two ancient Societies in communion of the Church of England, viz. "for the Propagation of the Gospel in foreign parts, and for promoting Christian knowledge," we cannot look with indifference on the proceedings of the Church Missionary Society, founded *professedly* upon the same principles, for the maintenance of the same object, and actually leagued with those two Societies, in what is, beyond exception, the greatest Missionary work yet undertaken in this country. Allow us therefore under these claims (to which may be added the cordial Subscription of one of us to your Society in the character of a *Church* Missionary Society, and the accordial disposition of the other to avail himself of any satisfactory conviction of the reality of that character to subscribe) candidly to state to you the sentiments, which the projected formation of a Church Missionary Association at this time has excited in us. And we trust that we shall appear to have been actuated by no other motives than those of conscience, when we are reduced to the painful necessity

of avowing opinions differing from those of persons, for whom we in common entertain the most sincere personal respect and regard.

If there is any principle which appears to us essential to the very *existence* of an episcopal Church, it is that of the Apostolical martyr St. Ignatius:—"*That without the Bishop nothing can be legally done of things pertaining to the Church*"—and nothing surely comes under this character more than the work of commissioning and employing Missionaries: a work which belongs to the Church, *as it is the Church*, from which every thing relating to its connexion with the state is, by the nature of Christ's Kingdom, no less than by the policy of all equal and tolerant Governments, expressly excluded; and in *this* notion of the Church, it is well known that there exists at present no Episcopacy of our communion in India.

To our unfeigned regret we feel the conviction forced upon us, that this essential principle has been overlooked in the new arrangement, projected by the Committee of the Church Missionary Society acting in Calcutta. We cannot, however, separate the *general* recognition of it from the solemn obligations imposed upon us by our Ordination Vows, nor draw any line between the duties, which we owe to the Episcopal authority as ministers of the Establishment, and those, which we owe as Members of a Society for advancing the progress of the Gospel; and more especially when the *avowed* principles of that Society are those of the Episcopal Church. Under all the peculiar circumstances of the case, the proposed measure seems to us to be fraught with danger to the peace and welfare of the Episcopal Church in India. The new Bishop may be expected to arrive in little more than a month hence; and we have asked the question with the utmost astonishment, and it will be asked by others,—Why is this period, which (just as it were *studiously*) antedates his arrival fixed upon as the "time which has *at length* arrived for forming a Church Missionary Association."

It cannot be unknown to any of the Members of the Church Missionary Committee that the grand and comprehensive scheme of Missionary exertion planned by the late Bishop of Calcutta offers a *full participation* in all its advantages to the Church Missionary Society; and that the *only* difficulty which, seems to stand in the way of a cordial co-operation, is the intimation of a doubt on the part of their Committee in Calcutta respecting the construction to be put upon certain Statutes, on which they have *officially* expressed their intention to make communications to the Bishop on his arrival. We cannot, however, but view with alarm that intimations, connected, as it seems to be, with

this projected association at such a moment. The Bishop is known to be *at least* a Subscriber to the Church Missionary Society on its *avowed* principles in England: and we cannot, therefore, without the deepest regret regard a proceeding, which appears to admit the principle of giving up Episcopacy altogether, except as a State convenience for some part of the Externals of Religion; which loses sight of its *apostolic character* and *authority*, and sets the Church of Christ, as to its extension in the World, on a totally different footing. We trust we shall not appear presumptuous in thus setting the obsoleteness of our opinion against the increasing popularity of that which we deprecate: we feel that our ordination vows most solemnly bind us to this only view of the case; nor can we consider it any other than a short sighted wisdom, which would contemn all the institutions of our ancestors, in works intended for posterity.

We see no advantage to be derived from thus precipitating a measure, all the objects of which might be attained as readily and with much greater consistency with the Character of a Church Society a few weeks hence, and more particularly as we are well aware that the sentiments of the new Bishop are expected by the Members of the Committee, to be favourable to their views. We can only view it therefore as calculated, by setting up a new and independant authority in the Church, to produce a breach of Unity and Peace. With whom this heavy charge will lie, the world must judge; it certainly is not to be expected that the Bishop will in any way concede that character, with which his consecration has invested him, nor abandon in any degree those principles which are recognised by all true Members of the Episcopal Church.

Most earnestly and affectionately, then, we intreat that this declaration of our sentiments may be considered with charity and candour: that so we may look forward to a cordial Union, in the great and common cause between the Committee, and those who act for the two venerable and ancient Societies of the Church; an Union, however, which will hardly be promoted by any ill-advised or precipitate measure on the part of the Church Missionary Committee, at the very moment previous to a general and satisfactory arrangement to be anticipated from the only legally constituted authority.

Having thus discharged our conscience, we shall only add, that the documents now existing are sufficient to prove that this desired Union and co-operation depends on the Church Missionary Committee alone. Should this expression of our opinions fail in the effect, which we earnestly pray it may produce, we shall at least enjoy the satisfaction of having discharged a painful obligation, and shall readily submit our sentiments to the consideration of all who pro-

fess to be friends to the Church, as well as to the three Societies, whose avowed principles are entirely hostile to any presuming contempt of Episcopal authority.

We remain with sincere respect and regard, Dear Sirs,
Your faithful and Obedient Servants,

W. H. MILL,

Principal of Bishop's College, and Constituted Agent for the Society for the Propagation of the Gospel.

J. HAWTAYNE,

Secretary to the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge.

To the Editor of the John Bull.

SIR,

IN transmitting to you for publication in your Paper the accompanying Letter, I am directed by the Calcutta Corresponding Committee of the Church Missionary Society, to express their deep regret at being under the necessity of doing so in their own justification. They highly deprecate discussions of this nature in a Newspaper, and conceive that in most cases, they might be prevented by private friendly explanation.

IT will be learnt with astonishment, that no attempt was made to obtain any such explanation of a measure, as the Committee apprehend, so unreasonably censured; nor did the Reverend writers even wait for the Committee's Reply, to their official remonstrance, which was dated on the 25th, and instantly put in circulation. On the very morning of the day (the 28th), which the Committee had fixed for considering their answer, they find with pain this serious protest against their proceedings, *inserted in a public paper.*

BUT independently of this consideration, the Committee regret the appearance of the Letter on a much graver account. They cannot conceal their surprise that individuals professing a cordial attachment to the discipline of the United Church, should venture thus publicly to arraign their Brethren, and to assume the right of passing judgment on their Seniors; more especially as two of the persons, thus publicly censured, hold under the authority of Government, agreeably to the Act of Parliament, the high Office of Commissioners for the Ecclesiastical affairs of the Diocese. They conceive that such a course exemplifies that very spirit of schism, which the writers so much deprecate.

I am, Sir, Your most Obedient Servant,

DANIEL CORRIE.

Calcutta 28th Aug. 1823.

Secretary Cal. Cor. Com. of the Church Missionary Society.

TO THE REVEREND W. H. MILL,
Principal of Bishop's College, and
TO THE REVEREND J. HAWTAYNE,
Chaplain of St. James's

REV. SIRS,

WE acknowledge the receipt of your Letter of the 20th instant, and are much concerned that the proposal contained in our late printed Circular, respecting the formation of a Church Missionary Association, should have called forth such a Letter from you, as that to which we now reply. Our concern is increased by the conviction that, (owing to the different characters under which you have addressed us), no reply from us can be completely satisfactory to both. One of you declares himself not yet satisfied as to the real character of the Church Missionary Society. If therefore in his estimation the Society itself be of dubious character, it is scarcely to be expected that any of its operations should be approved. He who avows himself unfriendly to the Parent, is ill qualified to judge impartially of the off-spring. It is obvious that we only meet one of you on common ground; and it would be uncandid to conceal that we do so on the present occasion with considerable pain. We had hoped that his acquaintance with the Society might have impressed him with the conviction that it is as really in union with the United Church, as it professes to be; and we could not read without concern the reiterated passages, where the words *avowed* and *professed* used in reference to the principles of our Society, by being underlined, convey an impression to the Reader, that we are guilty of insincerity.

BEFORE we proceed further we cannot forbear animadverting on the circumstance, that the Chaplain of St. James' should have addressed us in the character of *the Secretary to the Calcutta Diocesan Committee of the Society for promoting Christian Knowledge*. This signature assumes an authority, which does not exist. The writer will be considered by those who are unacquainted with facts, as acting by direction of that Committee, and its Members will be displeased to find that the Secretary has, (without any authority whatever), impugned the conduct of a body who themselves form a part of the Diocesan Committee, all of them being Members, and one of them *pro tempore* its President. We are at a loss to conceive how the Secretary could venture to write as the agent for an ancient and venerable Society, of which we are in common with himself the warm supporters, no discussion of the subject having taken place at any Meeting of the Committee. May not this give rise to the supposition that there has been some collision or misunderstanding between us and that respected Society? Such an event has never taken place, nor can we anticipate that it ever will. We deem it of importance to guard against the idea that the protest contained in your letter has, in any de-

gree, emanated from the Calcutta Diocesan Committee, our business being at present with two individuals only.

We are not called upon at present to vindicate the Church Missionary Society for which we act. Its proceedings are before the world. When not only many of the most distinguished personages and Peers of the realm, but Prelates and Dignitaries of the United Church, rank among its Patrons, it is painful that a suspicion of its want of identity and doctrine and discipline with that Church should be entertained by any of her Junior Members; and it has always appeared to us that on subjects wherein the opinions of the best and ablest men *in the same communion* are divided; Christian candour requires that no inference should be drawn against either party's fidelity to its avowed Church principles.

We come now to the main point of your letter, and on the supposition that the character of the Church Missionary Society is fully understood, we feel a real pleasure in meeting the conscientious suggestions of its friends (as one of you professes to be), and avail ourselves of the opportunity now afforded of explaining what may appear open to objection. The objections in your Letter may be reduced to two —one regards the *measure itself*, and the other, the *time in which it has been brought forward.*

With respect to the *measure itself*, your letter appears to have been written under a total misconception of the case. When you represent the proposed association as "fraught with danger to the peace and welfare of the Episcopal Church in India," as "a proceeding which appears to admit the principle of giving up episcopacy altogether," and "as calculated, by setting up a new and independent authority in the Church, to produce a breach of unity and peace;" it is evident that its real character is unknown to you. If by any legitimate construction, these serious charges could be in the smallest degree substantiated, we should be amongst the earliest to discourage and deprecate the measure. The projected association is intended simply to strengthen the hands of the Society's Missionaries by the co-operation of laymen, chosen from amongst those who dwell in the districts which form the principal sphere of the Missionary's work, for the purpose of aiding the cause by their local experience and activity. These (from their habits of intercourse with the people) are always found to be valuable co-adjutors. At the preliminary meeting when the resolutions were adopted, the objects of the association were thus defined, as appears in the printed Circular. "The objects of this association shall be those of the parent institution, comprehending therefore whatever may tend to advance the Missionary cause according to its ability and resources,

and especially to call forth the zeal of well disposed persons in the established Church to support Missionary exertions to collect, and disperse, as widely as possible, information connected with Missionary subjects, to print religious Tracts, and superintend Schools for the poor Native Christians, and the Natives of India in general." This regulation is in exact conformity with the printed regulations of the parent institution, modified according to the existing circumstances of an association in this Country; for the seventh of the printed regulations for the associations in England, (with which you cannot apparently have made yourselves acquainted) describes the object of the Committees as follows.—"The object of the Committee shall be to call forth the zeal of well disposed persons, and particularly those of the established Church in support of the Church Missionary Society; and to recommend proper persons who may offer themselves as Missionaries to the parent Society to disperse as widely as possible Missionary information, to promote the formation of branch associations, and to procure collections and other contributions." Every attentive reader will perceive that the regulation for the English Societies has, in fact, been made the ground work for our own. Such alterations and omissions as appear on a comparison of the two annihilate the injurious charges contained in your letter. It being obvious that what might possibly *seem to imply*, or rather what might by *uncharitable objectors be considered as implying*, the assumption of episcopal power, is *omitted*, and other clauses are added descriptive of lay co-operation in a Country like this. In the present instance no new and independent authority is contemplated. The friends of the Church Missionary Society, out of whom the association will be found, have already existed, as a Missionary body, helping forward the cause by pecuniary contributions. They are now called upon to do more; to contribute a portion of their time and personal labour, (as they may have leisure and opportunities,) to Missionary objects, in union with the Missionaries, as the Diocesan and District Committees of the Society for Promoting Christian Knowledge, composed also of Clerical and lay Members, conduct their important operations at their respective stations in England, and in this Country. Nothing can well be imagined more remote from an independent body, acting separately from the Bishop, than such Committees. It is well known that the proceedings of the several Diocesan Committees are regularly submitted to the Bishop; and the labours of this proposed association will, in like manner, be submitted to our Diocesan; they will be conducted under his eye, and subject to his revision.

It grieves us to be under the necessity of adding (to which necessity however your letter has brought us,) that it will be no part of the business of this association (as you have assumed,) to "commission Missionaries." It can attempt nothing which is exclusively episcopal. It is inex-

pressibly painful to us that the insinuation has been publicly thrown out in your letter of our proposing to act independently of the Diocesan: and THE MORE SO *as you yourselves well know how anxiously we have expressed our own, and the parent Society's wishes that all our plans and proceedings might be placed under episcopal superintendence.*

AFTER this plain and simple statement of the measure proposed, we confidently hope that no enlightened friend of the Church will see any thing objectionable in it, or any thing which in the slightest degree departs from the professed character of the institution. Nor can we perceive the connecting link by which you have inferred that such an association is inconsistent with our desire of a full participation in all the advantages of Bishop's College. The Church Missionary Society has sought that participation, having contributed largely to its foundation, in common with the other two Societies of the united Church, and we have ourselves earnestly solicited it and officially expressed our anticipation of a satisfactory result, on the arrival of our Bishop. Our cause is indeed in every sense—one; we are injured when any insinuation to the contrary is made. The Clerical Members of the Committee feel much pain in adverting to your mention of the solemn obligation enforced upon them by their ordination vows. Claiming with yourselves a deep regard to those obligations, and anxious to discharge them fully, in their spirit as well as letter, they have in vain sought for any appearance of inconsistency with those vows, in the measure they now advocate. They conceive that nothing but an entire misconception of the case, could have led to such a conclusion. The measure of an association for Missionary objects is similar to what has taken place in all the Counties of England, and they are convinced that the formation of such a body by the aid which it will afford to the Missionaries already established here, must essentially promote the cause and contribute to produce that organised state of things which the new Bishop will be glad to witness when he shall take possession of his charge.

IN what has been said of the *measure itself* we have anticipated much that might be urged in regard to the *time* for bringing it forward. Having shewn the nature, innocence, and importance of our proceeding, we have substantially met all your observations respecting the *juncture* for its origination.

UNDER your total misconception of the measure contemplated, it is not surprising that the time selected should appear objectionable. *No time* could be suitable for *such an institution as you have represented ours to be*, for what is repugnant to Church order and discipline, must *continue to be so*, and can never be seasonable. But viewing the measure in its *real character*,

it appears to us that *no time can be unsuitable.* In fixing on the present juncture however, we have been guided by circumstances. An association has been long contemplated, and frequented urged by the Society from home. In undertaking this new work, we felt our need of *additional help,* which is happily afforded, as we have stated in our printed Circular, by the arrival amongst us of the Rev. J. Wilson, a regularly ordained Clergyman of the united Church. In saying that "the time was fully arrived," for the association, nothing more was intended than this—that no further obstacle remained to the formation of what had been so long wanted now that we could engage the services and leisure of an English Missionary.

It will be a subject of regret to us if the above explanation of the proceeding which you have represented in such injurious colours should not be deemed satisfactory by the public to whom you have appealed, If however any misconception should remain, we are persuaded it will be soon removed, as we doubt not the association will commend itself by its own operation. To our Diocesan (whose speedy and safe arrival we earnestly desire,) it will be our privilege and duty to communicate on this and on all other matters connected with his high charge, and we trust that our conduct will prove the sincerity of our professed attachment to the Church in which he presides, and that he will find in us hearty supporters of the Missionary cause committed to his superintendence.

As this correspondence will be submitted by us to the Bishop of Calcutta on his arrival in this Country, we must decline any further discussion through the public Papers.

We are, Reverend Sirs,
Your most obedient Servants,

Signed G. Udny,
E. A. Newton,
G. Hutchinson,
J. Parson,
T. Thomason,
G. W. Craufurd,
D. Corrie.

Calcutta, August 28, 1823.

To the Editor of the John Bull.

Sir,

We have read with the utmost surprise and grief a Letter addressed to you by the Rev. D. Corrie, and feel the utmost delicacy in replying to assertions and sentiments, so uncongenial with the general character and feelings of the individual, from whom they proceed; an individual, whom

we have ever regarded, and ever must regard, with sincere personal affection and respect. We regret as much as he can do the necessity of making public our difference of sentiment. But the astonishment of your Readers will be increased when they are told, *we did wait* three days, *the longest possible time*, for a reply to our Letter. It was not till we were positively certain *that no reply was intended*, that we reluctantly sent our letter to the Press: for we do not consider it, nor will any reasonable mind consider it, as a *reply* to a remonstrance, *first to carry the obnoxious measure*, and then to inform the objectors that their suggestions had been unattended to. We know that on the morning of the very day August 28.) on which they had already resolved to carry their proceedings into effect, the Church Missionary Committee were not agreed whether any answer was to be sent or not: up to the period of sending our Letter to the Press on the evening previous to the intended Meeting, we had not even an acknowledgement of the receipt of it.

We have fully exculpated ourselves in the following letter from the charge of having "arraigned" their proceedings, or of having in any respect, assumed the character of Judges; but we have also asserted our *right* of passing an opinion on a public measure equally relating to us all. We know nothing of any rights of SENIORITY in a Church, of which we are *equally* Presbyters by ordination. For the long services, the piety and virtues of the individual, to whom we reply, we feel as men the highest respect: to his "high office as Episcopal Commissioner" we acknowledge all the deference, which our duty and allegiance to the Government, whence he derives that authority, demand: but *we entirely separate* this character from that, in which alone we addressed him, in which we owe him no canonical obedience, that of a Member of the Church Missionary Committee. It was not in the character of Episcopal Commissioner that Mr. CORRIE became connected with this association: but to represent a variation of sentiment from him in *either character* as "SCHISM," so long as we adhere to the ordinances of the Church, argues, we conceive, a total misapprehension of the meaning of the term, and of the liberties of the Christian Church.

We are, Sir, your most obedient Servants,

CALCUTTA, 2*d Sept.* 1823. } W. H. MILL. J. HAWTAYNE.

To G. UDNY, ESQ. *President and the other Gentlemen Members of the Corresponding Committee, of the Church Missionary Society in Calcutta.*

DEARS SIRS,

We have considered with much regret your answer to our Letter of the 25th of August, betraying, as it does, a feeling of asperity which we did not conceive our

Letter calculated to excite. Having assumed no authority as Judges, but only having asserted as individuals, closely connected with the two ancient Church Societies, our indisputable right of expressing an opinion on a public measure, in which both those Societies had an interest, we had hoped that the general tone and temper of our remonstrance would have sufficiently sheltered us from all such personal reflections as we find in your Reply. We are more particularly concerned at the obvious attempt to separate between us on a subject, on which our sentiments were expressed in common, and are indeed in the most perfect unison. Th claim of the Church Missionary Society, to be really regarded as such, depends, in our united opinion, as well as in that of several of its members, far more on the *future* than on the *past:* and while we *agree in warm attachment to the objects* proposed by your Society, and are no less agreed as to the *character* of the measures which we deem necessary to support its pretension, we cannot admit the distinction, which would represent one of us as a *friend*, and the other as an *enemy*. It was simply our joint desire as *friends* to press upon your notice the inconsistency of the measure then proposed, *but not yet adopted*, with the character and name of your Society: and in doing this, that use of the terms "*avowed*" and "*professed*," which is so much complained of in your answer, must appear to every candid reader unavoidable.

With respect to the individual so prominently marked out in your Letter as distinguished from the other by a peculiar feeling of hostility (*which, however, he wholly disavows*), we cannot fail again to perceive the tendency of your remarks to excite unpleasant feelings in the Members of that Society, to which he has so long devoted his services. As Secretary of one of its Diocesan Committees, he is a responsible Servant to the Society for promoting Christian Knowledge; and in using that designation, he has "assumed" no "authority," whatever; he did not claim to act as "Agent" for the Society or the Diocesan Committee, still less to *represent* the *sentiments* of either: (nor indeed—did the other signature as actual agent to the Incorporated Society pretend to *represent* the views of *that* body;) but as the obvious to prefer this signature to that of "Chaplain of St. James's Church," in which character he might not immediately appear to have any connexion with either. For thus declaring his opinion, he conceives no authority to be requisite.

Having premised these necessary explanations, we must distinctly avow our opinion, that none of the circumstances, which called for our remonstrance are removed, or even affected by the statements, contained in your reply. These circumstances, therefore, we beg leave to represent as follows:—

First.—THAT when it was put entirely within the power of the Church Missionary Society, as our documents show, to connect itself with the regular episcopacy in India, or at least when the only doubt that appeared to remain, as stated by yourselves in April last, was *to wait the resolution of the Bishop on his arrival*, the period *just preceding his arrival*, was fixed upon as the moment for new modelling the proceedings of the Society at Calcutta; for we cannot fail to recollect, that the arrival of the Rev. Mr. Wilson, took place *so long ago as April last.*

Secondly.—THAT the association then formed for the purpose, as you state, of "employing and aiding Missionaries" was organised, not only without Episcopal sanction, but without the least mention of the Bishop as having any concern in it; who, however, according to the principles recognised by the Church Missionary Society itself, is *the only legitimate centre* of such operations. And here we beg to remind you, in reference to a remark in your Letter, that no District Committees can be formed by the *other two Societies* without the Bishop.

Thirdly—THAT this Association was indeed so constituted, (and that *differently* from all associations of the same name in England) that the Bishop *could* not, as Bishop, assume the Superintendence of it, consistently with the order and Polity of the United Church. He might, indeed, if he were pleased so far to lay aside his office, sit as a Member of the Committee with Ministers of other Communions, united with his own Clergy and Laity, to govern what is termed *exclusively* a *Church* Missionary Association.

THESE three facts speak for themselves. The inconsistency of them with the whole constitution of the Church, whose name they bear, is to our minds so striking as to call for our remonstrance as a necessary duty. The last fact, especially, we would even now endeavour to recommend to your candid and serious consideration. The English Associations (of the nature of which we are not so wholly ignorant as your reply supposes) being intended for the mere purpose of circulating information calculated to excite an interest in Missionary affairs, are not so necessarily connected with the Ecclesiastical Government of the place, in which they are holden. Yet your Society has thought it due to the reality of its character as a *Church* Missionary Society to enact, that the Government of all such Associations shall be committed to a certain number of Lay-Members of the *Church of England* with all *Clergymen* who subscribe, as Assessors. But in framing this Calcutta Association, which is in fact a body of Missionary Labourers, this condition so essential to the professed character of the Society is omitted. It is not Lay-members of *the Church*, but *Laymen in general*; and not all *Clergymen* subscribers, but *all Ministers of the*

Gospel connected with your Society, who are to direct this most important Association. On coupling this with that passage in your Letter, which states the Association in Calcutta to have been modified after their Associations "*according to the existing circumstances of this Country*," only one conclusion can be drawn: viz. that you conceive the existing circumstances of India to call for a *relaxation of our Church Polity* in at least its Missionary concerns. Now if this is really the opinion of those whom we address, we do not imagine that they would hesitate to avow it, but the same candour obliges us to express our dissent from this opinion, as dangerous both in its principle and its conclusion.

CONVINCED that the order and discipline of the Church, propagated from the earliest times, and from an authority, which we consider as Apostolic, are not only essential to the well being of our Communion at Home, but are, if possible, more peculiarly necessary in her relation to the Catholic Church abroad, we earnestly deprecate the adoption in India of a system, which annihilates this distinction, and actually confounds our Church with any other Protestant Community engaged in Missionary undertakings. The state of our *Missionary* Church in the Dioceses of QUEBEC and NOVA SCOTIA, planted by the same Incorporated Society, which has founded the Mission College in Calcutta, and is the acknowledged mother of the Episcopal Church in the UNITED STATES of AMERICA, fully attests not only the *practicability* but the *importance* and *utility* of preserving this character unimpaired. We feel the importance of this character greatly enhanced here by a reference to the ancient Christian Churches of the East: without it we can have no influence over them; other Protestant Communions, which have renounced Episcopal Government, have none. Your own Society's influence in Travancore, the most important and interesting beyond comparison of all its Eastern Stations, *depends altogether* upon this character of our Church. It is a fact, to which we would ever implore the attention of your Committee, that the truly Christian labourers of your zealous Missionaries for the Syrian Church in that Territory, would be in danger of defeat and ruin, if the Metropolitan Clergy and Laity of that ancient Church were invited, as we have been, to consider the late proceeding here as recognized in principle by the English Church; we feel that we have made the strongest possible appeal to ingenuous and enlightened minds. For this fact, that one of us, whom you have thought fit to distinguish as a "*friend*," considers himself responsible; it is what he has repeatedly and earnestly urged to one of your body, in whom at least this more open expression of his sentiments can create no surprise; and the *application* of the fact he willingly leaves with yourselves.

WE conclude with expressing our deep regret, that our conscientious discharge of what we consider a *public duty*

should have been so little separated in your judgement of our motives from considerations of a *private* and *personal* nature. We feel real pain, that the expression of our sentiments should have necessarily borne the character of discordance with persons, for whom we entertain feelings of the highest regard and respect. Had there been the least intimation on your part of that, which your letter *now* expresses, "a real pleasure in Meeting the conscientious suggestions of friends," had there even been any notice of our Letter being attended to *previous* to the final adoption of the measure deprecated, that Letter would never have been made public. Your determination to disregard our *suggestion* altogether, and to notice it only as a *protest* against a measure *actually carried*, has made this most painful step, of which we apprised you in our Letter, inevitable. We unaffectedly deplore this necessity and any unpleasant feelings, which may have arisen from it. It has uniformly been our intention, anticipating a reply, to close the correspondence with this rejoinder. We have considered it our duty to submit our conduct to the three Societies, and are prepared to do the same to our Bishop on his arrival.

WITH unaltered sentiments of cordial esteem, and we will add with best wishes for the consistency and usefulness of the Church Missionary Society, we remain,

Dear Sirs, most faithfully your friends and Servants,

W. H. MILL.

Principal of Bishop's College Constituted Agent of the Incorporated Society for P. G. F. P.

J. HAWTAYNE.

Secretary to the Cal. Dio. Com. Society P. C. K.

Calcutta, September 1, 1823.

No. 6.

INSCRIPTION

On the Plate placed under the Foundation Stone

OF THE

GOVERNMENT SANSCRIT COLLEGE.

In the Reign
Of His Most Gracious Majesty GEORGE THE FOURTH, under the auspices of the RIGHT HONORABLE WILLIAM PITT AMHERST,
GOVERNOR GENERAL
of the
BRITISH POSSESSIONS
in India,
The Foundation Stone of this Edifice,
The Hindu College of Calcutta,
was laid by
JOHN PASCAL LARKINS, Esq.
Provincial Grand Master of the Fraternity of
Free Masons in Bengal.
Amidst the Acclamations
Of all ranks of the Native population of
this City,
In the presence
Of a numerous Assembly of the Fraternity
and
Of the President and Members of the Committee of General Instruction, on the 25th day of February, 1824, and the Æra of Masonry, 5824,
which may God prosper.
Planned by B. Buxton. Lieutenant Bengal Engineers, constructed by William Burn and James Mackintosh.

स्वस्ति। श्रीमन्नि जोर्जिन प्रताप प्रभाव समर्जितानेक जन पदाज्य महाराजाधिराजस्य श्रीजार्जस्य चतुर्थस्य राज्ये लाट श्रीमद्दामर्हस्त साहिब गवरनर जनरल बहादुरे वर्त्तमाने कलिकत्ता पत्तने अस्याः पाठशालाया वास्तुप्रस्तरस्तदानीं नाना नगरस्था नानासमारंभे श्रीयुत लार्किन्स साहबेन स्वस्यै विद्या कर्माधिष्ठातृभिः साहिबैर्नियुक्तेन प्रतिष्ठापितः। विक्रम संवत्सरे १८८० यैसवसंवत्सरे १८२४ ॥

महा प्रताप प्रभाव समर्जित अनेक राज्याधिप महाराजाधिराज श्रील श्रीमत् चतुर्थ जार्ज महाराजार राज्ये श्रीयुक्त लार्ड आमहरष्ट साहेब बाहादुर गवरनर जनरल पद नियुक्ते कलिकाता महानगरे एई पाटसालार विद्या कर्म्मेर अधिष्ठाता बहुजन समभि व्याहारे श्रीयुक्त लार्किन्स साहेब कतृक स्थापित हईल इति सम्वत १८८०। शक १७३०॥

स्वस्ति श्रीप्रतापवान् श्रीयुक्तचौथेजार्ज महाराजाधिराज के राजमें श्रीमान् लार्ड आमहरस्त गवरनर जनरैल साहेब बहादुर के समयमें कलकत्ता नगरमें या पाठशाला के सहाय कारी साहेबनकौं संगलै श्रीयुक्त लारकिन्स साहेबने या स्थानकी नींव पर पथ्थर गड़वायो संवत १८८० ईसबीशाके १८२४

Auspice Summo et Honoratissimo Domino Gul. Pitt Amherst, Barone Amherst de Montreal, Summo totius Indiæ Præfecto, Musis Indicis destinatæ Academiæ lapidem hunc fundamentum posuit, Insignissimus vir, Johannes Pascal Larkins, Armiger, Architectonum Bengalensium Summus Magister, astantibus viris insignissimis ædium Architectonicarum Magistris et Custodibus necnon et Eruditionis Popularis Curatorum Præside et adscriptis :—

J. H. Harington, Præ	H. Mackenzie,
J. P. Larkins,	H. T. Prinsep,
W. B. Martin,	J. C. C. Sutherland,
W. B. Bayley,	A. Stirling, et
H. Shakespear,	H. H. Wilson.

Armigeris.

Februar anno Georgii IVth. Regis
Salutis Humanæ M.DCCCXXIV.
Architecto B. Buxton Mil. Bengal Sub. prefecto.
Ædificatoribus, Gul. Burn et Jac. Mackintosh.

Musis, Ganga, tuis quæ jam vovêre Britanni,
Hæc tibi pacato flumine, dona fero !
Scilicet hæc domito surgunt Oriente tropœa,
Tutaque sub nostro Barbitis ense viget !
Tu neque Moslemici posthac mandata tyranni
Spicula nec fundit quæ Maharatta time :—
Tempus adest patriis tandem indulgere camœnis,
Et nostras artes discere tempus adest ;
Sic demum gemini, diverso in littore, fratres,
Mente, manu similes, Indus et Anglus erunt !

Immense numbers of the Native population were present on this interesting occasion. Every House in the vicinity was crowded with Spectators, who manifested their satisfaction by universal acclamations ; thus affording a most gratifying proof of their confidence in that paternal beneficence which prompted the establishment of an Institution, the declared and sole object of which is the promotion of their moral improvement and consequent happiness.

No. 7.

INSCRIPTION

On the Plate placed under the Foundation Stone

OF THE NEW

GOVERNMENT MOHOMEDAN COLLEGE

BY THE BLESSING OF ALMIGHTY GOD.

In the Reign
of His Most Gracious Majesty George the Fourth
under the Auspices of the Right Honorable
WILLIAM PITT AMHERST,
Governor General
of the
British Possessions
In India,
JOHN PASCAL LARKINS, Esquire
Provincial Grand Master of the Fraternity
of Free Masons in
Bengal
Laid
The Foundation Stone of this Edifice
the Mohomedan College of
Calcutta,
Amidst the Acclamations of a vast
Concourse of the Native Population
of this City,
In the presence
of a Numerous Assembly of the Fraternity,
and
of the President and Members of the
Committee of General Instruction,
on the 16th day of July, in the year

of our Lord 1824, and of the era of
Masonry, 5824.
Planned and Constructed
by
William Burn, James Mackintosh,
and William Kemp.

وضع حجر اساس المدرسة رئيس
ارباب الشوري معهم مستر لاركين
بحضرت اصحاب كبيت المدارس في
بلدة كلكتة ايام سلطنة السلطان الاعظم
الجارج الرابع وعهد حكومة الامير الكبير
النواب المستطاب لارد امهرست گورنر
جنرل بهادر سنه ١٨٢٤ مسيحيه مطابقة
لسنه ١٢٣٩ هجرية

در زمان عدالت بنيان شاه فلک
بارگاه جارج چهارم ودر عهد حکومت
امير کبير کيوان رفعت لارد امهرست
گورنر جنرل بهادر در شهر کلکته رئيس
ارباب شوری مستر لارکين باتفاق

اصحاب شورہ بحضور صاحبان کمیٹی مدارس در سنہ ۱۸۲۴ عیسوی مطابق سنہ ۱۲۳۹ ہجری سنگ بنایش نہاد

بادشاہ والاجاہ جارج چہارم کی عہد سلطنت اور امیر عادل فیض گستر نواب لارڈ امہرست گورنر جنرل بہادر کی ریاست میں شہر کلکتہ کے بیچ مسٹر لارکین نے جو سردار صاحبان شوریٰ کا ہی ساتھ اصحاب شورہ کے ہوکر روبروی صاحبان کمیٹی مدارس کے پتھر بنائی مدرسی کا رکھا سنہ ۱۸۲۴ عیسوی مطابق سنہ ۱۲۳۹ ہجری میں

No. 8.

GOVERNMENT SEMINARIES IN THE INTERIOR.

THE Seminaries alluded to, are the Colleges at Benares and Agra: The Charity School at the former place*, the Free School at Cawnpore, and the Schools at Ajmere and at Bhaugulpore.

BENARES COLLEGE.—AT the recommendation of the late Mr. Duncan, the Government assigned in the year 1799 the annual sum of 20,000 Rupees to endow a College at Benares for the cultivation of Hindoo Literature. Like the Mohomedan College, as mentioned in the body of this Work, the intentions of the Founders were for a long time frustrated by the want of a separate European Superintendant for the internal management of the concerns of the College, and by the dishonesty or incapacity of the Natives at the head of the Institution, the ill effects of which disqualifications the exertions of a Committee of the Company's Civil Servants on the spot, occupied in other laborious official duties, were not successful in counteracting. Latterly however, the Committee, aided by the effectual and able co-operation of those eminent Sanscrit Scholars, Mr. Wilson and the late Captain Fell, were enabled to revive a spirit of zeal among the Preceptors of the College and a feeling of emulation among the Students. The appointment of Captain Fell to be Secretary to the Institution infused new life into all its' members, and the fruits of their resuscitation were soon evinced at the subsequent examinations held at the College. Scarcely however had these reforms, in which Captain Fell took so con-

* Described under the head of Calcutta Committee of the Church Missionary Society.

spicuous a part, begun to operate, when Death deprived the Institution of its accomplished Superintendant, and oriental learning of one of its' most distinguished ornaments.

The expenditure of the College having fallen much below its' income, a surplus of about a Lac of Rupees had accumulated; the interest of this sum, combined with it's annual revenue granted by Government, provides for all the fixed expenses of the Establishment on its' modified and increased scale.

It having been stated that the system of the Hindoo College in Calcutta, which has already been described, was framed from that of the Benares College, a further account of the latter in this place is superfluous.

AGRA COLLEGE.—The Government resolved towards the end of the year 1823 to appropriate the proceeds of certain lands in the Agra and Aligurh districts bequeathed for public purposes, to the formation of a Collegiate Establishment at the City of Agra, to be denominated Agra College. The interest on the funds accumulated from the above resoures is estimated at about 15,000 Rupees per annum. A suitable building is to be erected, and a monthly expenditure of 870 Rupees for Teachers and Scholars has been sanctioned.

Unlike the Sanscrit and Mohomedan Colleges, which are exclusive in their character, each being confined to studies belonging to peculiar Classes, and more or less connected with their religious persuasion, the Agra Institution will direct its' instruction to the general purposes of business and life, and will be open to all classes of the Native population. Board and lodging not being provided for the Students of this Seminary, no difficulty will attend the association of Students of all persuasions for the purpose of study within the same walls during the day. The Persian, Arabic, Hindee, Sanscrit and English languages will be taught in the College, and also Arithmetic, and the study of such parts of Hindoo and Mussulman Law as will be serviceable in a Court of Justice, and the Regulations of the British Government, will be inculcated among the more advanced Mohomedan and Hindoo Students. Stipends will be allowed to the Scholars, as in the two Calcutta Native Colleges. The limit of age for admission to the lower classes is not to exceed 14, to the next 17, and to the highest 20. The ordinary period of stay in the College is to be limited to the age of 23 years, but in all these cases, a discretionary latitude is to be vested in the Secretary. An European Secretary is to be attached to the College with a Salary of 300 Rupees per mensem.

The concerns of the Institution are to be placed under the immediate superintendance of a Committee composed of the principal Civil Servants of the district.

CAWNPORE FREE SCHOOL.—The total want at Cawnpore of the means of education for children, excepting the regimental Schools, which are not applicable to general purposes of instruction, having attracted the attention of several individuals at that Station, an Association was formed there, about three or four years ago, for the purpose of establishing the Cawnpore Free School. During the first month of its' existence, it was engaged in the instruction of above one hundred pupils, without restriction as to sex or parentage. The number of Students soon exceeded two hundred,† when the Managing Committee adverting to the precarious nature of the funds of the Schools, proceeding chiefly from monthly contributions at Cawnpore and the neighbouring Stations, applied to Government for such pecuniary support as would place the Establishment on a permanent basis. The Government, with its' accustomed liberality granted an allowance of 400 Rupees per mensem to the School, thus rendering it in a great degree independant of the fluctuating subscriptions of temporary Residents. According to the last Report within the reach of the writer, of the number of 200 Pupils many were the Children of the European Warrant and non Commissioned Officers of the different Corps and Departments of the Station, who are taught the Elementary parts of Divinity, Geography, History and Arithmetic; and when the funds of the Institution shall admit, it is intended that they shall be instructed in *Trigonometry*, Mensuration and the use of the Globes. Some of the English Boys have also made considerable progress in the Persian language, which circumstance promises to render them useful agents in instructing the Mohomedan and Hindoo pupils in English, who are intermixed with them in all classes, and who are stated to flock to the School with ardor for tuition in the latter language. This intercommunication of ideas in their respective idioms will be reciprocally useful, especially to the European Boys in the acquisition of the native languages. In corroboration of the Report from which the foregoing statement has been taken, the late Major General Thomas officially represented to the Adjutant General in the beginning of the year 1823, that "several of our Sepoys from the Corps of the Station, as well as a number of Mohomedan and Hindoo grown up lads of the most respectable families had become class fellows with the English Boys in reading the Bible."

SCHOOLS AT AJMERE.—In the year 1818, the Marquis of Hastings wrote to the Serampore Missionaries requesting them to send a fit person to Rajpootana, to enquire into the state of education, or rather ignorance, there, and gradually to introduce Schools. His Lordship at the same time,

† In addition to the above number of Pupils, Five Orphans of European parentage are maintained and clothed at the exclusive expense of the School.

presented them with the sum of six thousand Rupees from a fund at his disposal, for the purpose of defraying immediate expenses. Soon afterwards, Mr. Gabez Carey, proceeded to Ajmere; but six months elapsed subsequent to his arrival before he could establish a single School, in consequence of the difficulty of procuring teachers and of conciliating the minds of the Inhabitants, who, long accustomed to anarchy and rapine, scarcely felt the value of Schools, "*and perhaps indulged a degree of distrust relative to their being offered them by an European*". ‡ To speak more plainly however, the exact date of the first entrance of Children into the Schools cannot be ascertained, as Mr. Carey then thought it prudent not to appear to have any thing to do with them, for fear of their failure, had his connection with them been known.§ The apprehensions, however, which the people appeared to have entertained, having subsided, three or four Schools were established, and in 1822 Government assigned an allowance of 300 Rupees per mensem to Mr. Carey for their support.

HARASSED by recent misrule and oppression, and devoted more to the pursuits of war than the arts of peace, all taste for literature, if it ever existed, had ceased among the higher orders, and even the lower classes availed themselves but partially of Mr. Carey's tuition for their children. But the paucity of Scholars was still more clearly accounted for by the discovery that Mr. Carey had introduced the Holy Scriptures as School Books in his course of instruction. This measure highly injudicious and objectionable, with reference to local circumstances, was reprobated by the Government which required Mr. Carey to discontinue the use of all religious books calculated to excite alarm with regard to our motives, in such a state of society as that of Rajpootana. Whether, owing to this salutary prohibition or not, need not be pronounced, but in about a twelvemonth after the issue of these orders, seven Schools, attended by above 300 children, were in operation, and applications for the formation of more were received by the Superintendant.

THE tenor of the last Reports is not indicative of much proficiency in the pupils.

BHAGULPORE SCHOOL.—THIS School was established by Government for the purpose of instructing the Recruits, and Children of the Corps denominated the Hill Rangers, in the Hindoostanee language and the Elements of Arithmetic. These Sepoys have a peculiar dialect of their own, so distinct from the Hindoostanee, that at the time when the formation of the School was projected (in the year

‡ Brief view of the various Churches and Stations, Serampore, 1823.

§ Official Papers.

1822) none of the Corps, excepting a few Boys brought up in the Lines, could speak that language; consequently, unless enlisted at a very early age, they were stated never to attain a sufficient knowledge of it to qualify them for the general duties of the lower country. To remedy this defect the establishment of this School was proposed. The School is also open to the Children of the Hill Chiefs, so that there is every just reason to expect that the Institution is calculated to strengthen the efficiency of the Corps of Hill Rangers, and to promote civilization among the rude tribes from which it is embodied. Some proofs of the latter have already been exhibited. From the time when Mr. Cleveland first succeeded in conciliating this remarkable people, up to the establishment of the School, they have evinced almost without exception, the most decided repugnance to any but Military occupations, yet having become accustomed to instruction, some of the Boys have recently expressed their readiness to engage in such trades as may be selected for them.

The number of Pupils on the rolls averages about two hundred. Of these the greater part, on joining the School, were almost totally ignorant of the Hindoostanee language; but at a late examination, many exhibited a creditable proficiency in reading and writing in the Nagree character, and in the elementary parts of Arithmetic.

An allowance of four hundred Rupees per mensem is granted by Government for the support of the School, which includes a monthly Salary of 200 Rupees to Captain Graham the Superintendant. The project of the School originated with Captain Graham whose exertions have been indefatigably devoted to its' welfare. Captain Graham has compiled a Vocabulary of the language spoken by the Bhagulpore Mountaineers, which is conjectured to bear a close affinity to that of the Bheels.

No. 9.

LIST OF BOOKS

DISTRIBUTED BY

THE

CALCUTTA SCHOOL BOOK SOCIETY.

I. SUNSCRIT AND ITS DERIVATIVES.

1.—*Sunscrit.*

Maudubchunder's Grammar		100	
Yates' Reader		90	
Cashinath's Logic		140	
Moogdabodh		10	340

2.—*Bengallee.*

Keith's Grammar		500	
Stewart's Tables	1st Edition	300	
	2d "	1,000	
	3d "	4,000	
	4th "	500	
Pearson's Tables	1st "	3,000	
	2d "	2,050	
Obhidhan		2,500	
Neeticotha, part I	1st Edition	500	
	2d "	1,000	
	3d "	4,000	
	4th "	2,000	
	5th "	2,050	
part II		3,025	
part III		700	
Monoronjon Etihas (Pleasing Tales)		2,000	
Stewart's Oopodesh cotha		1,245	
Dig-dorshon, 26 Nos	Nos.	10,676	

Harle's Arithmetic		1,272	
May's Gonito		2,010	
Potro-Cowmuddee (Pearson's Letters)		2,748	
Pat,hsaler Biboron (Pearson's School Instructions)		1,500	
Bhoogol Britant (or Geography Instructive, Copy Book)	No. 1	1,819	
	2	1,060	
	3	1,984	
	4	766	
	5	577	
	6	506	
Bhoogol-Britant (or Pearce's Geography)		612	
Goladhya		322	
Female Education		1,711	
Zumindaree Accounts, part I		141	
part II		54	
part III		51	
Lawson's Singheer Biboron		1200	
Natural History	No. 1	698	
	2	935	
	3	1000	
	4	998	
History of England, (Goldsmith's by F. Carey)		217	
Vidiaharabulee (Bengallee Encyclopedia) Nos.		120	63.347

3.—*Hinduwee.*

Hindoo Burnomala		1349	
Goladhya		486	
Fables		866	
Rowe's Spelling Book		208	
	2d Edition	453	
	in parts	3900	
Bell's Instructions		50	
Female Education		310	7,622

4.—*Ooriya.*

Ooriya Tables		50	50

II. ARABIC AND ITS DERIVATIVES.

1.—*Arabic.*

Euclid's Elements, first VI. books (ordered)		100	
Hidayuh		42	
Shurhi Moollah		150	292

2.—*Persian.*

Euclid's Elements		12	
Quwaidee Farsee		1,362	
Taleelat		481	

Trant's Kholasuh (Summary Index)	350	
Nisaboos Sibyan.....	1.606	
Roebuck's Primer.....	150	
Tujnees ool Loghat.....	4,000	7.961

3.—*Hindoostanee.*

Fables (Nagree Character)	3,384	
Fables (Persian Character)	2,559	
Quwaidee Hindee or Gilchrist's Risalah	545	
Hindoostanee Geography	25	
Pleasing Instructor.....	35	6.538

3.— *English.*

Murray's Spelling.....	1082	
Rickett's (D'Anselme's) Exercises.....	1464	
Carpenter's Spelling Book.....	210	
Joyce's Dialogues	1,698	
Digdorshon, ...	4,057	8.551

4.—*Anglo-Asiatic.*

Digdorshon..... Nos.	4,875	
Radhacant Deb's Spelling Book.....	30	
Yate's Sunscrit Grammar.....	6	
Vocabulary.....	160	
Pearson's Grammar.....	376	
Bakyabolee.....	858	
Stewart's Oopodesh-Cotha	2176	
Monoronjon Etihas, (Pleasing Tales)	1000	9.481

Total Amount, 104,182

No. 10.

NOTE RELATIVE TO THE BURMESE MISSION.

THE mention of the Burmese Mission affords an excuse for noticing an interesting little work, lately published in America, and of which but few copies have reached this country, containing an account of "the American Baptist Mission to Burmah," by Mrs. Judson the Wife of one of the Missionaries. At the present conjuncture too, when every thing relating to the Burmese Empire establishes a claim to our attention, less apology is requisite for it's insertion.

Mr. and Mrs. Judson reached Rangoon in the middle of the year 1813. The latter being still unrecovered from a dangerous illness contracted during a tedious and perilous Voyage, and finding nobody at the Mission House usually occupied by the Missionaries from Bengal except one female individual, it was natural that on their first arrival in a new and barbarous country, under such circumstances, they should be depressed by a conviction of helplessness and desolation. But by the exertion of their religious feelings they shook off the dejection to which they had temporarily yielded, and "soon began to find that it was in their hearts to live and die with the Burmans." They both applied themselves to the diligent study of the Burmese language, which, from the total absence of all systematic facilities, proved very difficult of acquisition. In the midst however of privations, alarms and domestic affliction, they steadily pursued their object, and after painfully studying the elementary parts of the language for above two years, Mr. Judson began to translate the New Testament into Burmese. In the course of another year, he had compiled a Grammar of the language, and composed

a religious Tract in it which was admitted by the Natives to be perspicuous and intelligible.

AFTER a seclusion from all society for three years in this inhospitable Country, which they would not desert lest "the blood of the Burmans should be required of them," they were joined by another family of Missionaries who brought a Printing Press with them. This enabled them to print early in 1817 two Tracts, one, "a view of the Christian religion," in seven pages, one thousand copies, the other a Catechism of six pages, three thousand copies. It was not, however, until after nearly 4 years residence, that Mr. Judson was visited by the first enquirer relative to the doctrines of the Christian religion he had seen in the Burmese dominions, for though during the preceding two years, he had preached the Gospel to many, and though some had visited him several times and conversed on religious topics, none had manifested any sincerity.* At this time the Missionaries took no pains to conceal their projects of conversion. They had then printed St. Matthew's Gospel, a part of which Mrs. Judson read out and explained on Sundays to about 20 Females. The local authorities took no umbrage at their proceedings, and "they lived in a quiet way unmolested by Government or Robbers." Truly exemplary, indeed, were the sentiments of patience and faith by which they appear to have been actuated. After a sojourn of nearly five dreary years in that barbarous land, Mrs. Judson writes to her friends in the following strain of contentment and piety. The passage also exhibits in a lively point of view, the sanguine disposition by which the Missionaries are often upheld in a work of apparent discouragement and hopelessness.

"NEVER for a moment has God left us to feel that our first views of the practicability of Missions, were visionary; consequently we have been preserved from those distressing, agonizing feelings, resulting from regret and disappointment in a darling enterprise. On the contrary, we feel that Missions to the heathens are not only practicable, but the very blood of their souls will be required at the hand of those Christians, who neglect to make exertions to send the Gospel among them. This is all that is required of the Christian world. God will not call us to an account for not converting the heathen. This, this is the work he reserves for himself. But he will call us to an account *for not* using the means; this part of the work he has assigned to his creatures to perform. Neither have we any reason to be discouraged, because the first communications of Divine truth have not been efficacious. It would be almost a miracle, for these Bur-

* Mr. Judson had very spirited controversies with a Burmese Teacher, who, it is stated, "was as crabbed as possible, sometimes a Berkleian, sometimes a Humite or complete Sceptic."

mans to throw away a system of religion, which they have been accustomed to consider sacred, from time immemorial, on the very first intimation of its' being false, or on the first intelligence that there is another and a better. They must have time to examine, to read our sacred writings, and to see the effect our religion produces on its' professors, before they will feel inclined to embrace the humbling doctrines of the Gospel. They do not feel themselves in such a wretched, perishing situation, as we view them, consequently they do not see the necessity of embracing the offers presented."

"We hope our friends and patrons will not be discouraged, because no one of the Burmans who have heard the Gospel, has embraced it; but continue to strengthen and encourage us by their prayers and communications, and in time we doubt not they with us will reap an abundant harvest."

The Mission was now joined by two additional Members from America. They were both very young, one about twenty three years of age, the latter scarcely twenty. How ardent they were in their calling may be proved by their applications to the Mission Board which breathe an extraordinary spirit of zeal and enthusiasm. The youngest wrote thus: "To you, I offer, freely and joyfully offer myself, to become your Missionary, to aid those, already under your patronage, to turn the poor Burmans from idols, to serve the living and true God. And, O! if it is consistent, that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul, that can, in this word, be gratified. To deny me this, would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I had rather be a Missionary of the cross, than a King on a throne. Let the men of this world possess its' glittering toys; let the miser grasp his cankered gold, let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor Pagans to the 'Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honour. To Burmah, would I go; in Burmah, would I live; in Burmah, would I toil; in Burmah, would I die; and in Burmah, would I be buried." But Providence did not accede to his last wish; severe illness soon drove him away from the land which in his youthful ardor he had selected for the scene of his usefulness, and he found an early death on board Ship.

In 1819, a place of public worship was built, and the performance of Divine Service was openly conducted. The attendance was at times numerous. Mrs. Judson was also at this period, sedulously employed at home in teaching the females, and had likewise found leisure for studying the Siamese

language, in which she had made sufficient progress to enable her with the assistance of a Teacher to translate a Burmese Tract, the Catechism and the Gospel of St. Matthew into Siamese.

In the course of the same year, about six after the arrival of the Mission, the first Burmese Convert, who appears to have undergone ample preliminary instruction and examination, was baptized in a pond, on the bank of which stood an enormous statue of the Burmese Deity, Guadama. The baptism of two more converts shortly followed, which event is thus impressively described by Mr. Judson "The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exultant feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late Coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him."

The Provincial Government having taken notice of the meeting for public worship in the Burmese language, of the "thousands" who had resorted to the place, no one dared to return to it. Mr. Judson, consequently, formed the resolution of proceeding to the Capital, for the purpose of soliciting an edict of toleration from the King. Mr. Judson describes the audience which he had of his Majesty, with great feeling and animation. In the midst of the dazzling pomp and splendor of the Court, the humble petition of the Missionary for permission to preach the blessed religion of Jesus was presented, and a small tract in Burmese descriptive of its' truths and objects were submitted to the despot. The King having heard the petition read, began to peruse the tract, which he held long enough to finish the first two sentences which asserted that there was one eternal God, who is independant of the incidents of mortality and that beside him there is no God. On arriving at these passages, he cast the tract with an air of disdainful indifference on the ground, and his decision was soon announced, that "in regard to the objects of the petition, His Majesty gave no order. In regard to their sacred books, His Majesty had no use for them—take them away." After a few unimportant sentences the King stalked to the end of the hall of audience, where throwing himself on some cushions, he lay listening to the music, and gazing at the surrounding pageantry, reckless of having just dashed to the ground "the first intelligence that he had ever received of the Eternal God, his maker, his preserver, his judge." On their return from Ummerapoora, the Pub-

lic meeting house was shut and a room appropriated for worship in the Mission premises.

In 1820, Mr. and Mrs. Judson repaired to Bengal on account of the latter's health. They were attended to the shore by above 100 of the Natives, whom they had conciliated by their kindness and instruction, and who loudly deplored their departure. On their return in 1821 they were rejoined by most of their former friends. In August 1822, Mrs. Judson was again under the necessity of proceeding to Bengal, and one of the other Missionaries having been summoned to Ummerapoora, Mr. Judson resolved to accompany him. Before this period, Mr. Judson had completed a Dictionary of the Burmese language, the translation of the Acts of the Apostles, the Gospel and Epistles of St. John, and the Epistle to the Ephesians.

It appears that Mrs. Judson subsequently joined her husband at Ummerapoora, where on the attack of Rangoon by the British Forces they were placed in confinement, but the latest accounts mention that, bating the privation of their liberty, they were treated with kindness.

The Rev. Mr. Wade, lately attached to the Mission to Ava, is about to publish under the patronage of the Supreme Government, a copious Vocabulary of the Burmese language.

No. 11.

MILITARY ORPHAN SOCIETY.

ABSTRACTS.

ABSTRACT of Orphans of Officers, Surgeons, Assistant Surgeons, Chaplains, Commissaries and Conductors of Ordnance, admitted on the Foundation of the Bengal Military Orphan Society, from the Establishment of the Institution, in 1782, to the 31st December, 1820.

Boys, ...			360
Girls, ...			390
Total Children			750
Of whom are Now in the Kidderpore School,	Boys ..	*37	
	Girls ..	58	
			95
Married, ...	Girls		134
Apprenticed, ...	Boys		136
In different Employments, . .	Boys		27
In the Bengal Military Service,	Boys		11
In the Bengal Civil Service, . .	Boys		1
Withdrawn by their Friends,	Boys	9	
	Girls	17	
			26
Struck off	Boys	16	
	Girls	26	
			42
Eloped, ...	Girls, ...		1
Quitted the School, on their own application, being of age,	Girls,		3

* There are also in the Kidderpore School, Boarders, Children of Officers, Boys.....13
Girls.....15
28 Total.

Under the care of their Friends or Guardians	Boys	30	
	Girls	53	
			83
Died	Boys	45	
	Girls	42	
			87
Now in England, ...	Boys	51	
	Girls	53	
			106
	Total Children,		750

ABSTRACT of Children of Non-Commissioned Officers and Private Europeans, admitted on the Foundation of the Bengal Military Orphan Institution from the Establishment of the Institution, in 1782, to 31st December, 1820, viz.

Boys Admitted, ...	1464
Drummers and Fifers, ...	693
Apprenticed, ...	114
In Company's Vessels, ...	3
Returned, Delivered and Placed under the care of their Parents, or Guardians.	89
Expelled, ...	2
Died, ...	260
Appointed Writers, ...	11
Transferred to the Upper School, ...	1
Struck off, ...	20
Eloped, ...	1
Now in the House, ...	270
Total Boys,	1464
Girls Admitted, ...	1395
Married, ...	497
Returned, Delivered and Placed under the care of their Parents, or Guardians,	244
Placed in Service, ...	34
Transferred to the Upper School, ...	1
Struck off, ...	9
Died, ...	256
Now in the House, ...	354
Total Girls, ..	1395

Annual Abstract Return of the Children of Officers belonging to the Bengal Orphan Institution, commencing with the 1st January, and ending with the 31st December, 1823.

CHILDREN.	On the 1st of January, 1823.		*Since Received.*	*Joined the Kidderpore School from Friends or Guardians.*	*Grown up Girls removed from the School and placed under the care of their Friends.*	*Sent to Europe for Education.*	*Apprenticed.*	*Struck off.*	*Returned from England*	*Paid in lieu of Apprentice Fee and discharged in Europe.*	*Boarders withdrawn.*	*Married.*	*Dead.*	On the 31st of Dec 1823	
	In India.	*In England.*												*In India.*	*In England.*
Males in the Kidderpore School, ..	42	0	13	0	0	2	8	0	0	0	0	0	1	44	0
Females ditto ditto,.....	64	0	11	0	4	1	0	0	0	0	0	3	0	67	0
Males under charge of their Friends or Guardians, ...	24	0	13	13	0	9	0	1	0	0	0	0	0	14	0
Females ditto ditto,.....	44	0	22	11	0	8	0	1	0	0	0	5	1	39	0
Males,.....	0	65	9	0	0	0	0	0	1	7	0	0	0	0	66
Females,.....	0	67	4	0	0	0	0	0	4	3	0	0	0	0	64
Males, Boarders,.....	19	0	8	0	0	0	6	0	0	0	6	0	0	21	0
Females, ditto.....	14	0	3	0	0	0	0	0	0	0	4	0	0	13	0
TOTAL.....	207	132	83	24	4	20	8	2	5	10	10	8	2	198	130

28th January, 1824.

APPENDIX.

Annual Abstract Returns of the Children of European Noncommissioned Officers and Privates under the Charge of the General Management of the Bengal Military Orphan Society in the Lower Orphan School at Allipore, commencing with the 1st January, and ending with the 31st December, 1823.

CHILDREN.		Present in the Lower Orphan School on the 1st January, 1823.	Since Received.	Sent as Drummers and Fifers to different Corps of the Army	Delivered to Parents or Guardians.	Struck off by Order of the General Management	Blind Boys removed from the School as Pensioners.	Married.	Dead.	Apprenticed.	Sent to Europe for Education the Orphans of Soldiers of His Majesty's Service.	Present in the Lower Orphan School on the 31st December, 1823.
MALES,	Orphans,	117	2[illegible]	10	1	0	2	0	2	4	3	120
	Fathers Living.	159	22	12	2	8	5	0	5	5	1	150
FEMALES,	Orphans,	152	1[illegible]	0	2	10	0	11	3	0	0	144
	Fathers Living.	216	37	0	2	1	0	7	1	0	0	235
		644	102	22	7	19	7	18	11	9	4	649

28*th January*, 1823.

No. 12.

NOTE RELATIVE TO THE NEW BENGAL MILITARY FUND.

THE Rates of Donation and Subscription are as follows:

Amount of the Premium or Donation payable by the different Ranks.

	IF IN INDIA.						IF IN EUROPE.					
	Unmarried			*Married*			*Unmarried*			*Married*		
	Rs.	A.	P	Rs.	A.	P.	£.	S.	D	£.	S.	D
Colonels	1000	0	0	2000	0	0	37	10	0	250	0	0
Lt.Cols.&Members Medical Board	560	0	0	1120	0	0	30	0	0	140	0	0
Majors,Chaplains& Superg.Surgeons	420	0	0	840	0	0	22	10	0	105	0	0
Captains and Surgeons	300	0	0	600	0	0	15	0	0	75	0	0
Lieuts. & Assistant Surgeons	180	0	0	360	0	0	7	10	0	45	0	0
Cornets, 2d Lieutenants &Ensigns	120	0	0	240	0	0	5	12	0	30	0	0

N. B. Within Six months of the return of an unmarriedSubscriber to India, he is to pay up the difference between the Donation in Europe and India.

Amount of the Monthly Subscriptions of the different Ranks.

	IF IN INDIA.						IF IN EUROPE.					
	Unmarried			*Married*			*Unmarried*			*Married*		
	Rs.	A	P	Rs.	A	P	£	S.	D	£.	S.	D
Colonels	30	0	0	48	0	0	1	5	0	6	0	0
Lt. Cols.&Members, Medical Board..	18	0	0	27	0	0	1	0	0	3	7	6
Majs. Chaplains & Superg.Surgeons	14	0	0	21	0	0	0	15	0	2	12	6
Captains and Surgeons....	8	0	0	13	0	0	0	10	0	1	12	6
Lieuts.& Assistant Surgeons	5	0	0	8	0	0	0	5	0	1	0	0
Cornets, 2d Lieutenants & Ensigns.	3	0	0	6	0	0	0	3	6	0	15	0

3d.—The Annuities payable to the Widows of deceased Subscribers, are as follows :

	In India per month Sa. Rs.			*In England per annum £*		
Widow of a Col. or Lieut. Col. Commandant.....	228	2	0	342	3	9
——— Lt. Col. & Member, Medical Board.....	182	8	0	273	15	0
——— Maj. Chap. and Superintending Surgeon.....	136	14	0	205	6	3
——— Capt. and Surgeon..	91	4	0	136	17	6
——— Lt. and Asst. Surgs.	62	8	0	93	15	0
———Cornets, 2dLts.&Ens.	50	0	0	75	0	0

4th. All the Articles in the Draft of Regulations formerly circulated, regarding Property left by deceased Subscribers, are rescinded.

5th. Solemn Declarations are substituted for Affidavits or Declarations on Oaths.

These Annuities are exclusive of the contingent claims of Widows to the benefit of Lord Clives' Fund. The Annuities inserted in the draft of Regulations formerly circulated, were transcribed from the Regulations of the Madras and Bombay Funds; but it had not been adverted to that, in every rank the amount of Lord Clive's Pension was in every instance deducted from the Annuities payable by those Funds.

LATE BENGAL MILITARY WIDOW'S FUND.

At a special General Meeting of the members and subscribers of the late Bengal Military Widow's Fund, held at the house of Lieut. Colonel H. Faithfull in Park street, Chowringhee this day, it was

Resolved that the Pensions of Widows who came on the Bengal Military Widow's Fund, subsequent to the 1st of January, 1809, be increased from the 1st instant, to the scale originally fixed for them by the Regulations of that year—viz.

		In India. per month	In Europe. per annum.
Colonel's Widows	Sa. Rs.	200	£300
Lieut. Col.'s	do.	166.10.8	250
Majors	do.	133. 5.4	200
Captains	do.	100.	150
Subaltern	do.	66.10.8	100

By Order of the Directors
H. MARTINDELL.
Secretary.

Calcutta Military Fund Office, 8th Nov. 1824.

No. 13.

RATES OF LORD CLIVE'S FUND.

THE following commissioned and warrant officers, are entitled to the half pay of their respective ranks, from the date of their debarkation in England, on their making affidavit, that they do not possess property to the amount opposite to their respective ranks;

Colonel,	£ 4,000	Lieutenant,	1,000
Lieutenant colonel,	3,000	Deputy commissary of Ordnance,	1,000
Major,	2,500	Assistant surgeon,	1,000
Captain,	2,000	Ensign,	750
Commissary of Ordnance,	2,000	Conductor,	750
Surgeon,	2,000		

ALL commissioned staff, or warrant officers, to have half the ordinary pay they enjoyed whilst in service, viz.

	per annum.				per day.	
Colonel,	£ 228	2	6	or	12s.	6d.
Lieutenant colonel,	182	10	0	..	10	0
Major,	136	17	6	..	7	6
Captain, Surgeon and commissary,	91	5	0	..	5	0
Lieutenant, assistant surgeon and deputy commissary,	45	12	6	..	2	6
Ensign,	36	10		..	2	0
Conductor of ordnance,	36	10		..	0	0

THEIR widows, one half the above, to continue during their widowhood.

PENSIONS to non commissioned officers and privates, are paid from the day of their debarkation in England, as follows:

SERJEANTS of artillery, 9d. per day, 1s. to those who have lost a limb.

PRIVATES of ditto, 6d. ditto and 9d. to ditto ditto.

ALL other non commissioned officers and privates receive 4 pence 3 farthings. The pensions to commissioned, warrant, and non commissioned officers and soldiers, are payable half yearly at the India House, in London, without deduction at Midsummer and Christmas; but if non commissioned officers and soldiers receive their pensions in the country, which if they reside more than 25 miles from London, they are permitted to do so by the special leave of the Court of Directors, who will appoint a proper person for paying them; a shilling will be charged on each payment, for the person who pays them.

THE pensions of commissioned and warrant officers are payable as they fall due; non commissioned officers, and privates paid in advance on their landing for the broken period, to the end of the first half year, and afterwards half yearly in advance.

PENSION TO WIDOWS.

THE widows of commissioned and warrant officers, are entitled to a sum equal to one fourth of the pay of their husbands, upon providing satisfactory evidence that their husbands did not die possessed of property to the amount stated opposite to their respective rank, as follows:

	Monthly Stipend.				Monthly Stipend.		
Col. of cavalry	St.Rs.	96	6 9	Ditto of infantry and engineers..	St. Rs.	20	0 0
Colonel of artillery, infantry and engineers		75	0 0	and surgeon.....		27	6 0
Lieut. colonel of cavalry		69	9 0	Lieut. of cavalry.... Ditto of artillery & deputy commissary of ordnance.....		17	8 0
Ditto of artillery, infantry & engineers		60	0 0	Ditto of infantry and engineers, and assistant surg.		15	0 0
Major of cavalry		58	3 4	Cornet of cavalry ..		15	0 0
Ditto of artillery, infantry & engineers		45	0 0	2d Lieut. of artillery		15	0 0
Captain of cavalry ..44		13	7	Ensign of infantry & engineers		12	13 0
Ditto of artillery, and commissary of ordnance		35	0 0	Conductor of ordnance and riding master of cavalry.		12	8 0

THE pensions to widows are payable in London, under the same rules as are prescribed for those officers, and also in India, by the sanction of the governor general.

ALL applications from widows are to be accompanied by attested copies of the certificates of their marriage in duplicate, and the affidavit in duplicate, stating that their respective husbands did not die possessed of property, to the amount prescribed by the deeds of agreement between the Honorable Company and Lord Clive, nor any person or persons in trust for them.

WIDOWS of non-commissiond officers and privates, are entitled to the sum fixed for the pensions of their husbands payable half yearly, in England, or monthly in India.

Senior Chaplains of each presidency to be admitted on Lord Clive's Fund as Majors.

Chaplains as captains.

Members of the medical board at each presidency as lieutenant colonels.

Superintending Surgeons as Majors,

Surgeons as Captains.

Assistant Surgeons as Lieutenants, and their Widows respectively, at the same rate of Pension, viz. one half of what their husbands, if admitted on the Fund, would be entitled to, and subject to the same rules and regulations as are laid down in the Deed for Military Officers and their widows and all Pensions from this fund to be paid at the rate of infantry Pay."

No. 14.

NOTE RELATIVE TO THE CIVIL FUND.

In pursuance of the 2d and 3d articles of the Civil Fund, the Managers had solicited the Court of Directors, to make a provision for such of the Civil Servants, as might after a lengthened residence in India, be compelled by infirmity to relinquish their prospects in the service, and retire to their native country, without a provision for themselves and families, and also to permit those who might be compelled to return to England for the recovery of their health, to draw for the period of three years after quitting India, the usual allowance of Servants out of employ. With this application the first clause of which they had misunderstood, the Court declined to comply, and pronounced such cases to be proper objects of the Fund, they however expressed their willingness to extend their protection and support to the Institution, provided that in imitation of the Madras Civil Fund, a provision in the shape of an annuity should be made for the annual retirement of a certain number of servants, as well as for the maintenance of such as might be compelled from sickness to return for a limited period to England, and also that it should be made an indispensible rule, that no person dismissed the service, or under suspension, should be admitted to a participation in the benefits of the Fund. This last condition was fulfilled on the part of the Fund, by a Regulation to the following effect, viz.

First.—If a subscriber to the Fund shall be dismissed from the service of the Honorable Company, he shall cease to be entitled to the benefits of the Institution, and in the event of his death, his widow and children shall in like manner have no claim to the benefits of the Institution. But in such case the amount of his actual contribution to the Fund

shall be returned to him with interest, at the rate of 10 per cent per annum.*

SECOND.—If a subscriber to the Fund shall be suspended from the service of the Honorable Company, he shall during the period of his suspension cease to be entitled in his own person to the benefits of the Institution; but in the event of his restoration to the service, he shall be restored to his former right to the benefits of the Institution.

THIRD.—A subscriber suspended from the service shall however have the option of receiving back the amount of his contributions in the same manner as in the case of persons finally dismissed from the service; but if he should take advantage of this clause he shall cease to be entitled to the benefits of the Institution either for himself or family, as in the case of persons finally dismissed from the service.

FOURTH.—If a subscriber to the Fund, being suspended from the service of the Honorable Company, shall die during the period of his suspension, his widow and children shall be entitled to the full benefits of the Institution; excepting in the case of his receiving back the amount of his contributions, in which case his widow and children shall have no claim to the benefits of the Institution.

THE preceding stipulation however was of a more embarrassing character. The original and ruling principle of the Fund was the relief of distress, and so anxious were the Members to diffuse it's benefits as speedily as possible, that it's operation had been made retrospective from the 1st of January 1804. If the example of the Madras Fund had been followed, it would have been necessary to suspend the activity of the Fund, for several years, in order to acquire a sufficient accumulation of capital or to raise a large sum by immediate subscription, and to make a very considerable increase in the rates of monthly contribution. Another material obstacle to a compliance with the Courts requisition on this head, arose from the fact of the subscription not being universal, and that many of the senior servants did not subscribe. An annuity fund consequently for the senior servants, who did not subscribe, would have been too partial an Institution to effect the general purposes which the Court doubtless had in view, and was moreover objectionable, because individuals who did not subscribe, would receive the benefit to be derived from the retirement of those servants who might be induced to accept the pension. These and other cogent reasons were assigned as the grounds of the inability of the Members of the Fund

* So much of this Regulation as related to the repayment with interest has since been rescinded.

to accede to the condition proposed by the Court relative to pensions, and the views and circumstances of the Fund being explained at length, the Court was solicited to accept the patronage of the Institution, to encourage it by their protection, and to extend to the Fund the support which they had afforded to the Madras Civil Fund, by such annual donation, or other pecuniary assistance on the part of the Honorable Company as might appear to them proper, on a consideration of the number of their servants on this Establishment, and the objects to be provided for by the present Institution, also that the Court would be pleased to make a regulation, that all persons who might hereafter enter the Civil Service should become subscribers to the Civil Fund, and should continue to subscribe, while in the receipt of allowances from the Honorable Company in India.

THE results of this representation were as mentioned in the Text, a donation from the Court of 2,500 £ per annum, commencing from the 26th of February 1808, and their acceptance of the patronage of the Institution. The Court however being of opinion that it would be highly improper to depart so far from the principles upon which the Institution was founded as to make the subscriptions to it compulsory, refused to interpose their authority on that account in the manner solicited.

NOTWITHSTANDING this expression of the Court's opinion in favor of an adherence to the original principles of the Institution, by which subscriptions were left entirely optional, some instances having occurred among the higher classes of the service, of secession from the fund, and great apprehensions being entertained from this and other causes, of the progressive diminution of it's resources, the managers were constrained in the year 1817 again to come forward with a representation, respecting the state of the affairs of the Institution, and to repeat their solicitation that the Court would make a permanent subscription to the Fund imperative on every one entering the service. By these means the resources of the Fund becoming permanent and definite in their extent, its' operations would be regulated by certain and fixed principles, and the persons who look to it for support, would be relieved from the anxiety under which they must labour, while conscious that both the amount and duration of that support were in a great degree dependant on the caprice of Individuals. Pending this reference to the Court, a Resolution was adopted that no person should in future be admitted as a Member of the Fund, unless he should distinctly declare in writing, his determination to continue his contribution to it during the whole period of his service.

THE application, however, of the managers was not limited to this head, the Court being at the same time entreat-

ed either to grant some addition to their donation or to authorize the payment of it from the commencement of the operation of the Institution, viz. the 1st of January 1804 to the 31st December 1807, the date from which the first payment of the donation was made. In fact one of the causes which had contributed to the embarrassment of the Fund, was that the donation of the Court, on which the framers of the plan of the Institution naturally calculated as a part of it's fixed resources, was temporarily suspended.

To this appeal no reply has hitherto been received, but in consequence of the occurrence of a case in the Civil Service at Madras involving a charge on the finances of the Honorable Company, the Court became satisfied that all their Civil Servants on their first appointment as writers should become Subscribers to the Civil Funds, and continue their subscriptions throughout their periods of service with a view to their own security, and to the relief of the Court from unnecessary expense. In consequence of this resolution, the necessary stipulation is to be inserted in the future covenants of Civil Servants. In signifying their intentions, the Court remarked that it appeared to them just and necessary that the Fund should hold out to the whole body of contributors some contingent benefit independant of circumstances of distress; specifying the imitation of the Madras and Bombay Funds with regard to the grant of optional annuities, as the proper mode of accomplishing that purpose. This recommendation was coupled with a suggestion that the conditions of the Fund might be so modified that all subscribers proceeding upon sick certificate, to the Cape of Good Hope, or elsewhere, other than to Europe, might be entitled to draw from the Fund, during their absence, the allowances of a civil servant out of employ according to their respective ranks, the same to be repaid to the Fund in the event of their returning to the receipt of their allowances in deposit, without interest, but in the event of their death or proceeding to Europe, the same not to be repaid but to remain a charge on the Fund. Should they repair to Europe, that they ought to have that benefit of the clause of the Regulations which authorized in certain cases an advance of passage money from the Fund.

It was obvious that in the existing state of its' Funds, was utterly impracticable to extend the aid to be afforded by the Institution, at the established rates of subscription, and the managers felt a repugnance to call on the service for an additional subscription, specially to meet the objects now proposed. The additional number of Subscribers that would ensue in the course of time, in consequence of the subscription being made obligatory, would not in their opinion produce a surplus disposeable fund, even if it should suffice to ensure the solvency of the Institution. So far from it, in-

deed, that when the managers answered the Court's communication in August 1823, they expressed a doubt, whether they should not be under the necessity of curtailing the provisions actually made from the Fund, in order to bring the expenditure to a due proportion to the resources. A measure of this nature had, some time previously, been adopted by the determination to withhold the grant of passage money to sick members and to decline all disbursements not absolutely imperative under the rules of the Fund, and the deterioration of the Funds was subsequently more forcibly exemplified by a resolution of the subscribers, that payments made for the support of Invalids in Europe should be considered henceforward as loans from the Fund, and be repaid after the return of the Individual to India.

The managers however intimated to the Court their expectation that the subscribers might possibly, without material hazard to the interests of the Institution, undertake to relieve the Court from any appeals to their charity from civil servants proceeding to Europe under circumstances of aggravated distress, and make the desired provision for Individuals of both of the classes alluded to on the following conditions:

First.—With respect to individuals of the service proceeding to the Cape of Good Hope for health, the Civil Fund would undertake to make an allowance, equivalent to the rate to which they would be entitled if out of employ in India, to any members of the civil service subscribing to the Fund, who may proceed to the Cape or other place within the limits of the Company's Charter on sick certificate, provided the Court of Directors would authorize the payment to the Fund of the proportion of the allowances of such individuals, which by the rules of the service, may be deducted from their salary on payment of the arrears upon their return.

Second.—The Fund would undertake to allow to individuals obliged to proceed to Europe for health, the same rate of allowance during the period of their necessary absence, as that to which they would be entitled as servants out of employ, provided that the Court would sanction thepayment to the Fund of a sum equivalent to the allowance which each civil servant so relieved, would be entitled to draw, if unemployed in the Country.

The funds of the Institution to the amount of above 5½ lacs of Rupees having been invested in Government obligations of the loan of 1821, which had been recently discharged, the managers represented the pressing embarrassments of the Fund arising from this circumstance and from former reductions of interest as well as other causes to the Go-

vernment, which was induced to authorize the admission of those obligations without deduction into the new loan of 1823 and also the allowance of five per cent. on such Funds as might thereafter be paid into the General Treasury on account of the Institution.

THE following are the principal rules of the Fund, not already noticed.

ARTICLE XXI.—Any subscriber to the Fund, who may be compelled by sickness or infirmity to quit his station in India, and to proceed to Europe for the recovery of his health, and shall not be possessed of sufficient means to pay for his passage to Europe, and support himself and family during his necessary absence from India, on his making a declaration upon oath to this effect, or otherwise establishing the fact, to the satisfaction of a General Meeting of the Subscribers, and producing a certificate of the necessity of his return to Europe, solemnly attested by the Surgeon who has attended him, and countersigned by a Member of the Medical Board, with the consequent permission of Government for his proceeding to Europe, shall receive from the Fund, a donation, equivalent to the Company's allowance for a twelve month to a servant of his rank when out of employ, viz. if he be a senior merchant, 4,000 Sicca Rupees; if a junior merchant, 3,000 Sicca Rupees; if a factor or writer, 2,000 Sicca Rupees. This donation shall be considered to include all claims upon the Fund for the period of one year after the subscriber's embarkation from India; at the expiration of which period, if he be in Europe, a further donation shall be made to him, on his application to the agents for the fund in England, equal to that advanced to him, upon his embarkation from India, at the exchange rate of two shillings and six pence for the sicca rupee; viz 500 £. 373 £. or 250 £. according to his rank in the service at the time of his leaving India. This donation shall be considered to include all claims for the second year after his embarkation from India, with the expense of his voyage back to India, in the event of his returning at any time in the course of that year, or of his prolonged stay in Europe not being necessarily occasioned by the state of his health. But should the imperfect recovery of his health, render it necessary to protract his stay in Europe, beyond the second year; and, besides his own declaration upon oath to this effect, he shall produce to the Agents for the Fund in England, a certificate solemnly attested by a respectable physician, or other professional gentleman of established practice, that the state of his health has not admitted of his previous return to India, he shall, at the commencement of the third year after his embarkation from India, receive from the Agents in England a donation equal to a moiety of the amount paid to him in the preceding year: and another

moiety, on a similar declaration and certificate, at the end of six months, viz, two years and a half after his embarkation from India, if he be still in Europe; which shall include all claims whatever upon the Fund to the period of his return to India. Passage money may be granted, in cases appearing to require it, in addition to the sums above specified; and in such cases the amount shall be determined by a general meeting of the subscribers.

ARTICLE XXIII.—On the death of any subscriber to the Civil fund, who may not be possessed of property sufficient to provide for his family, and may consequently leave a wife, cohabiting with him, or maintained by him, and living under his protection to the period of his decease, without an adequate provision for her support, as hereafter specified; if on the information, documents, and evidence which may be submitted by her, or in her behalf, to the managers of the Fund, it shall appear to the satisfaction of a general meeting of the subscribers, that she is a proper object of the Fund, a pension shall be assigned to her from the Fund, under the provisions and limitations stated in the following article. Provided that nothing contained therein, or in any other part of the rules for this institution, shall be considered to entitle to the benefits of it, any widow, who may have been legally divorced or separated from her husband for adultery; or who, at the period of her husband's demise, may have quitted his protection, and be living in a state of notorious adultery, though not divorced or separated from him by Law.

ARTICLE XXIV.—*First.* If the Widow, at the Time of her Husband's Death be resident in India, and be left without an Income exceeding one hundred Rupees per Mensem, a Pension shall be assigned to her from the Fund, of three hundred Rupees per Mensem, during her Residence in India. If the Widow be not resident in India at the time of her Husband's Death, or shall afterwards quit India; and her Income, from her Husband's Estate or otherwise, shall not exceed one hundred Pounds per Annum, the Pension to be assigned to her from the Fund shall be three hundred Pounds per Annum.

Secondly. If the Income of the Widow, resident in India, at the Death of her Husband, be more than one hundred Sicca Rupees per Mensem, but shall not exceed four hundred Rupees per Mensem, during her residence in India; or if the Widow be not resident in India at the time of her Husband's Demise, or shall afterwards quit India; and her Income be more than one hundred Pounds per Annum, but shall not exceed four hundred Pounds per Annum, the Pension to be assigned to her from the Fund, shall be such as will make up her Income to four hundred

Rupees per Mensem, during her residence in India, or four hundred Pounds per Annum in Europe, or elsewhere.

Thirdly.. In the Event of a Widow, to whom a Pension may have been assigned from the Fund, acquiring subsequently by inheritance, bequest, or otherwise, any Property or Income which, with the Property left at her Husband's Decease, and the Pension received by her from the Fund, may render her total Income, including her Pension from the Fund, more than five hundred Rupees per Mensem, during her residence in India, or more than five hundred Pounds per Annum in Europe, or elsewhere, her Pension from the Fund shall be liable to abatement, in proportion to the Excess of entire Income, including the Pension, above the Sum specified; or be altogether discontinued, in the Event of her Property or Income, exclusive of the Pension assigned to her from the Fund, being equal to the full Sum of five hundred Rupees per Mensem in India, or five hundred Pounds per Annum in Europe, or elsewhere.

Fourthly. All Pensions to Widows shall also be liable to discontinuance on their Re-marriage. But in the Event of their being again left in a State of Widowhood, without an adequate Provision for their Support, and of their appearing to be proper Objects of this Fund, they may be again admitted to the Benefits of it, under the same Provisions and Limitations as on their original Admission.

Fifthly. The Pensions to Widows, who may be admitted to the Benefits of the Fund, shall be paid in advance half Yearly, to themselves or to their authorized Agents. But the Acknowledgement of the Widow herself shall be taken for all sums paid in her behalf; and shall contain a solemn Declaration that her entire Income, including the Pension received by her, does not exceed the Sum of five hundred Rupees per Mensem, if she be resident in India; or five hundred Pounds per Annum, if she resides in Europe or elsewhere.

ARTICLE XXV.—Widows who may be in India when admitted to the Benefit of the Fund, and may subsequently return to Europe, shall, if they have no means of paying for their Passage to Europe, on this being established to the satisfaction of a general Meeting of the Subscribers, be supplied from the Fund with such Sum as may appear requisite as passage Money, in Addition to the half year's Advance of their Pension.

ARTICLE XXVI.—If any Subscriber to the Fund shall die without the means of providing for his Family, and shall consequently leave a Child or Children, born in wedlock, without an adequate Provision for their Maintenence and Education; and on the Information, Documents, or Evidence

which may be submitted in their behalf to the Managers of the Fund, it shall appear to the Satisfaction of a general Meeting of the Subscribers, that they are proper Objects of the Fund, an Allowance for their Maintenance and Education shall be assigned from the Fund, under the Provisions and Limitations contained in the following Article.

ARTICLE XXVII.—*First.* If the Child or Children of the deceased Subscriber shall be left without any Provision, from his Estate or otherwise; the allowance for the Education and Maintenance of each Child, to be granted from the Fund, in India or in Europe, shall be, accordingly to the Age of the Child, as follows, viz.

Till five years of age, thirty Rupees per Mensem in India; or thirty Pounds per Annum in Europe.

From the commencement of the sixth year, to the end of the eighth year, forty Rupees per Mensem in India; or sixty Pounds per Annum in Europe.

From the commencement of the ninth year, to the end of the eleventh year, fifty Rupees per Mensem in India; or eighty Pounds per Annum in Europe.

From the commencement of the twelfth year, sixty Rupees per Mensem in India; or one hundred Pounds per Annum in Europe.

Secondly.—If any Provision be left by a Subscriber for his Child or Children; or if, after his death, they shall at any time become possessed of property or income, by inheritance, bequest, or otherwise; but not such as to afford the sums specified for their education and maintenance; the Allowances to be granted from the Fund shall be such as, in addition to the property or income possessed by them, will make up the several sums above specified, according to their respective ages; and as they may be resident in India or in Europe.

Thirdly.—In the event of the property or income left to the Child or Children of a Subscriber, at his Demise, or which may subsequently devolve to, or be in any wise acquired by them, being such as to afford the full amount specified, for their education and Maintenance, they will not be entitled to any Allowance from the Fund, and any allowances, which may have been granted before such accession of property or income, shall be discontinued.

Fourthly.—The allowances granted from the Fund, for the maintenance and education of Children, shall be paid in advance half yearly, to the Guardians or Relatives, having the care of them; or to such persons as may be entrusted

with the disbursement of the sums alloted for them; either by the Managers of the Fund in India, or by the Agents to the Fund in England, who shall, from time to time, adopt such measures as may appear necessary for the purpose of ascertaining any accession of property, which would render the allowances from the Fund, liable to abatement or discontinuance.

Fifthly.—The Provision so made from the Fund, for the maintenance and education of Female Children, shall cease on their Marriage, or on their being settled in any profession of employment; and the Provision for Male Children shall cease on their being settled in any profession or employment, or on their attaining the age of twenty-one years. But any requisite sum, not exceeding five hundred Pounds, may be appropriated to the benefit of Male or Female Children, by the Managers of the Fund in India; or under their direction, by the Agents of the Fund in England, at the time of their Marriage, or of their being settled in any Profession.

ARTICLE XXXV.—If a Subscriber to the Fund, at the time of his retiring from the Service to return to Europe, shall have contributed, by his previous monthly payments to the Fund, the principal sum of five thousand Sicca Rupees; or if, on his quitting the Service, he shall pay to the Fund what may be wanting to complete his contribution to that amount; such contribution shall entitle the Family of the Subscriber, on his Demise, to the benefits of the Institution, under the several Provisions herein stated, or such as may be hereafter established, in like manner as if his death had taken place during his residence and actual Subscription the Fund in India. The Family of any Subscriber to the Fund, who may die during his temporary absence from India for the recovery of his health, shall also be considered entitled to the benefits of the Fund, under the existing rules of of it, whether such Subscriber may have contributed more or less than five thousand Sicca Rupees, In all other cases, if the deceased Member of the Institution shall not have been an actual Subscriber to the Fund at the time of his death, and shall not have contributed five thousand Sicca Rupees to the Fund, it shall be at the option of the Subscriber to admit his Family to the benefits of the Fund, or otherwise.

ARTICLE XLIII.—If a married Subscriber to the Fund shall, after the 1st day of January 1823, proceed to Europe, otherwise than under Medical Certificate, and as an incumbent upon the Funds of the Institution, it shall be optional with such Subscriber, in order to secure to his Family the benefits of the Institution, in the event of his death while absent from India, either to make up his Subscription to the sum of Sa. Rs. 5,000 agreeably to

Article 35, or to secure a continuance of the payment here, during his life, of a monthly Subscription to the Fund, at the average rate paid by the Subscribers of the same year's standing upon the Civil list: Provided, however, that no Subscriber shall be permitted to avail himself of the above Rule for a period exceeding five years, from the date of his departure; nor will any Subscription at the average rate be received after the expiration of that period; Provided further, that in case the average payments above described shall be discontinued, for a period of one year consecutively, the same shall be held and deemed to be a resignation and abandonment of the Institution, and the Family of the Subscriber shall not have any claim upon the Fund, upon good and sufficient cause for the omission being shown to the satisfaction of a General Quarterly Meeting of the Subscribers.

THE peculiarly distressing case of Subscribers, afflicted with mental derangement, appearing to render them proper exceptions, from the limitations in point of time, prescribed by the clauses of Article XXI, while it is to be hoped and expected, that their number can never be sufficient to subject the Fund to any considerable expense:—It has been resolved that it shall be at the option of a general meeting of subscribers to authorize an extension of the benefit of the Fund, in such cases, on the production to the meeting of a certificate, properly attested by a respectable Physician, or other professional person, of established practice; or of such other evidence, as may be satisfactory to the meeting. The annual amount of the additional donation, is in no case to exceed that allotted to the rank of the subscriber, by the rules already in force, nor is the period of the renewed grant to extend beyond the term of two years, from the expiration of the third year, after the departure of such Subscriber from India, without a further application supported in the manner above prescribed.

The old civil servants in Bengal, and the College of Fort William.

"A very singular contest has been lately maintained among the civil servants of this presidency, relating to the establishment of a fund for the benefit of the widows and children of those civil servants who may die in indigent circumstances. All concurred in the general propriety of such a fund; but disagreed as to its particular objects. The old civil servants wished the benefit of the fund to extend to illegitimate children This proposition was strenuously resisted by the younger civil servants now in college, or who had been in college and also by a few of the most respectable seniors. The arguments of the old civil servants were founded on principles, which they conceived to be charitable, liberal,

or just. The juniors contended that the establishing a certain provision for the illegitimate children *to be* begotten, would be some encouragement to *beget* them.

"This contest was maintained with great spirit, in a printed correspondence, which was circulated throughout the service; and it is supposed that the best abilities of the old civil servants have been engaged in it. What has rendered it so much a subject of notice there is, that the young men appeared to be on the side, where it might be expected, the old men would be. The young men professed to be on the side of religion and virtue. This was a good joke to the old men; and an ode was addressed to the "virtuous youths," desiring them to "descend from the stilts," and to do like other people. An extract from the printed addresses of each party, will serve to shew the nature of the discussion."

THE OLD MEN.

"It is objected, by the young men,—that in every age and nation, in which any thing like a state of civil society has existed, the law has distinctly declared that illegitimate children are not entitled to the same benefits with the offspring of a lawful marriage; and the wisdom of this law cannot be disputed." But the distinction established by the laws of England between the issue of a lawful marriage, and the offspring of illegal intercourse, is restricted to the right of *inheritance;* which, in most cases, may be provided against, by the testament of the father in favour of his illegitimate child; and the eminent commentator of those laws has pronounced, that "any other distinction but that of not inheriting, which civil policy renders necessary, would, with regard to the innocent offspring of his parent's crimes, be odious, unjust, and cruel to the last degree."

The same laws protect the illegitimate children in the enjoyment of all acquired rights, compel the parent to maintain his child though illegally begotten; or, if thrown upon the parish, have provided for the maintenance of the child, by a public contribution levied under the sanction of the laws, for this and for other purposes of charity. There are, moreover, in England, as in many other countries, various public institutions for the support and education of illegitimate children, in common with children born in wedlock.

"Can it then be justly alledged, that a provision in the rules of the Bengal civil fund for the suitable maintenance and education of the illegitimate children of subscribers who may die without the means of providing for them, will occasion, or have the remotest tendency to-

wards "the total violation of one of the great ordinances of divine law, and the direct overthrow of all the principles and distinctions which have been established and maintained by the authority of the world?" What ordinance, divine or human, will be violated by such a provision? The laws of religion and of civil policy inculcate and enforce the father's duty to provide for the maintenance and good education of his child; and the first principle of this institution is, to take upon itself the parent's obligations towards his family, when the latter are unhappily deprived of him by death, and left without other means of support.

"It is not proposed to assign the same fixed allowances from the civil fund, for children born in, or out of wedlock; much less to constitute an equality of rank in society between them; and any comparison of the European and Indian mothers, of the two classes of children, is as indelicate and unnecessary, as it is foreign to the subject under consideration.

It is enough, therefore, to observe upon all the reasoning and rhetoric which have been displayed (by the young men) on these topics, that they are altogether irrelevant to the question, of providing a sufficient maintenance and education for illegitimate children, left by the death of their fathers in a state of distress; that no established distinctions will be levelled by such a provision; and that no proclamation will be made by it, either "That a prostitute is as respectable as a wife;" or "that the offspring of vice shall rank with the children of virtue."

THE YOUNG MEN.

"Without noticing the divine or ancient civil law which lays the heaviest restriction upon illegitimate children, it is admitted (by the old men) that the law of England excludes illegitimate children from the right of inheritance; but the civil fund, with the extension proposed, would admit them to it:—the provision from the fund will not be a charity, but a right; not a gift, but an inheritance; which the illegitimate children will be *entitled* to from the regulations of the institution, in opposition to the established principles of the law of England.

"It is wished by our opponents to avoid the comparison of the European and Indian mothers; of the wife and prostitute; which is stated to be irrelevant to the question. This we cannot admit. It is in the mothers that the distinction originally exists, and we humbly conceive, that if there were no distinction in the mothers, there would be none in the children, and that we should be all agreed to admit them to the full and equal benefits of the institution,

" It is admitted further, with apparent reluctance, that the increase of the race of half-casts, is a national evil. If, therefore, it can be proved, that the extension of the fund to a provision for that race, will tend to their increase, it must be admitted that the institution, with that extension, will be vicious. The very circumstance, that no restrictions or impediments have hitherto prevented their growth, appears in itself to prove that they must increase amazingly under a system of support and encouragement.

" It has never been alleged by us, that the extension of charity to illegitimate Children, is a violation of divine law; and the labour of our opponents in combating with serious argument, such a position, manifests a disposition to elude the real object of this discussion. But we assert, the *species of connection which produces illegitimate Children*, is a violation of divine law; and any public measure of any body of men, tending to sanction such a practice among themselves, or to encourage such a practice, by detracting from the odium attending it, and boldly discussing it in public, without affecting any concealment, is very unfavourable to general morals, and is hurtful to society.

" The grand argument urged in favour of a public institution for the support of the illegitimate Children of the Civil Servants is, the assumption that similar institutions exist in England. We are not afraid of contradiction when we assert, that no similar institution exists in England.

" The body of Bengal Civil Servants, the *chartered* servants of the Honourable Company, meet, as in a corporate capacity, and say, " let us establish a Fund for the support of our illegitimate Children." Was ever any thing like this done in England? If any body of men in England were to come forward in their corporate capacity, (for example, the members of the House of Commons, or the Court of Directors of the East India Company) and establish a public institution for their own illegitimate Children, then, indeed, would there be an institution in England analagous to that proposed here. The Bengal civil servants are a body of men comparatively few in number, (little more than half the House of Commons) and placed in high situations, who administer the government of the country; and any argument from humanity, justice and duty, urged in favour of the proposed extension of the institution, would apply accurately, and without the variation of a single phrase, to an institution for the benefit of the illegitimate Children of the Members of any corporate body in England.

" We are informed, (by the old men) that in England there is the Foundling Hospital, and the Asylum, and the Philanthropic Society, for Children of Criminal Parents. It is true that these, and many other laudable institutions, have

been established by a good nation, to counteract the vice of its few bad Members. But must there then be an establishment for the illegitimate Children of the Bengal Civil Servants? Why may not their illegitimate Children be supported in time to come, as in time past, by their own fathers, or by the charitable institutions which already exist in Calcutta?

"It has been usual in other Societies, to treat all such questions with delicacy and reserve, and to look upon immoral connections with shame and silence. On the present occasion, we find all former notions of decency and correct conduct laid aside, and the assumed rights of illegitimate children asserted in the boldest manner.

We beg leave to refer you to our former address, and to repeat our firm conviction, that the Civil Fund, if loaded by the proposed extension of its objects to illegitimate Children, will tend to the destruction of public principles, to the overthrow of established and sacred institutions, to the encouragement of prostitution and vice, to the disgrace of the character of this Settlement, and to the injury of the interests of our country."

(Signed) C. T. METCALFE.

J. ADAM.

A MIDDLE AGED MAN.*

"In my opinion, it is not sufficient to say, that concubinage will not be encouraged by extending the benefit of the institution to its offspring. I contend that it should be discouraged by every practicable means.

"I contend that the rising generation should be prevented, if possible, from immuring themselves in loathsome zenanahs, where they must pass a miserable existence, tormented with the importunate claims of a wretched family, regardless of reputation, lost to their country, their family and friends.

"Some of us assuredly remain in this country too long for the public good, or our own happiness. We delay the hour of departure, until we lose our English ideas, our English affections; until, in fact, we forget the distinction between a concubine and a wife.

"It is a circumstance most singular, but most honourable to the rising generation, and to the character of this service, that the junior Members of it, almost without exception, have shewn themselves, on this occasion, the warm advocates of virtue, and have supported with animated zeal,

* Mr. Tucker, the Accountant General.

those moral distinctions which consitute the great basis of Civil Society."

After the discussion had been maintained for a considerable time, the two parties formally divided, nearly in equal numbers, each proposing a fund of their own, the one Fund to include illegitimate Children; and the other to exclude them. They have submitted their respective plans to the Governor General in Council, praying his Excellency's sanction of them, and also his recommendation to the Honourable Court of Directors. In the mean time, his Excellency has been engaged in a contest of another kind with the Mahrattas, and has had no time to notice Civil contensions.

"Et adhuc sub judice lis est."

The old Civil Servants allege, that the Court will not vote with the College. The young men again seem confident that the Court of Directors will ever support the College, as long as it continues to cherish religious and virtuous sentiments, and to maintain principles so salutary to the public Service.—*Asiatic Annual Register*, 1804.

No. 15.

NOTE RELATIVE TO THE BENGAL MARINERS, AND GENERAL WIDOWS' FUND.

FIRST CLASS.

	Sicca Rupees.	
Persons under the age of 25 years, in addition to an Established Premium of Admission of 20 Gold Mohurs, or 320 Rupees, pay.....	1200	0
From 25 to 30 years of age	1320	0
From 30 to 35 years of age	1450	0
From 35 to 40 years of age	1670	0
From 40 to 45 years of age	1920	0
From 45 to 50 years of age	2210	0
From 50 to 55 years of age	2650	0
From 55 to 60 years of age	3175	0

SECOND CLASS.

Persons under 25 years of age, in addition to an Established Premium of Admission of 10 Gold Mohurs, or 160 Sicca Rupees, pay in advance per Annum, ...	120	0
From 25 to 30 years of age	150	0
From 30 to 35 years of age	175	0
From 35 to 40 years of age	210	0
From 40 to 45 years of age	250	0
From 45 to 50 years of age	300	0
From 50 to 55 years of age	360	0
From 55 to 60 years of age	420	0

THIRD CLASS.

Persons under the age of 25 yea iti-on to an Established Premium of 5 Gold Mohurs, or 80 Sicca Rupees, pay in advance per Annum,	60
From 25 to 30 years of age	75 0
From 30 to 35 years of age	87 8
From 35 to 40 years of age	105 0
From 40 to 45 years of age	125 0
From 45 to 50 years of age	150 0
From 50 to 55 years of age	180 0
From 55 to 60 years of age	210 0

In all the classes, every New Member pays, in addition to the above rates of Subscription, a Premium for every Child born before or after becoming a Member (beyond the number of two Children,) whether male or female, a Premium of Sicca Rupees 40 in the 1st and 2d classes, and Sicca Rupees 20 in the 3d class, and no Child of any future Member will be entitled to admission on the Fund, who shall not have been duly Registered, and the above premium paid within three months after the parents entering the Society, or the birth of such Child, if taking place subsequently, unless sufficient cause shall be assigned for delay.

Subscribers in the first, which is called the Permanent Class, are exempt from all other contributions, beyond the immediate payments above specified.

Any individual may hold in any of the Classes, one share on his own life, and as many shares on distinct and separate lives, to be approved of by the Directors, as he may think fit, either for the benefit of his own Widow and Child, or Children of the person or persons on whose life and lives such share or shares may be respectively held. In either case, the party subscribing is considered a Member of the Institution. Not more, however, than one single share, in any or either of the said Classes, is to be held on the life of any one individual. Subscribers to the second and third Classes may under certain conditions transfer their shares into the first or Permanent Class.

A Certificate of health, signed by a Medical Gentleman, and an affidavit of age sworn to and signed by the Individual, must be submitted previously to admission in any of the Classes, to the Directors who are at liberty to reject applications without assigning any reason.

In the event of the lapse of any life on which a share is held in any of the Classes within the term of one year, from the time the share was granted; the Widow and Children do not benefit, but the full amount of the payment made, is re-

funded to the representatives of Subscribers to the second or third Classes, with interest at the rate of ten per Cent. per Annum.

The following allowances are granted to Widows and Children intended to be benefited by the Institution, when its Funds amount to One Lac of Rupees.

FIRST AND SECOND CLASSES.

To each Widow,.....Rupees 80 P. Mm.
Each lawful Child..... „ 16 „

THIRD CLASS.

To each Widow,.....Rupees 40 P. Mm.
Each lawful Child,..... „ 8 „

The above payments to be made to the Widow during her Widowhood,* and to the Children being Sons, until they respectively attain the age of 16 years, or being Daughters, until their Marriage, if leading a reputable and moral life, and should no Widow be left, but Children only, the Directors of the Fund are considered to be the Guardians of the Orphans, and authorized to allot from the Funds of the Society the monthly sum of 25 Rupees in the 1st and 2d Classes, and 12 „ 8 in the 3d Class for the maintenance of every such Child, until they have reached the age of sixteen years, or being Daughters, until married, with the proviso abovementioned.

In the event of the interest and proceeds of the funds of the Institution being insufficient to afford provisions to the extent above described, a rateable deduction is to be made in each of the Classes, it being the intention of the Institution, that the principal of the Fund shall on no account be infringed upon. Should, however, the resources of the Fund admit of an increase of the allowances to Widows and Children, the allowances are to be increased rateably, and proportionably in all the Classes, in such manner, and to such extent as a Majority of the Directors shall deem expedient. No Widow, who may have been legally divorced or separated from her husband for adultery, or who, at the period of her Husbands' demise, may have quitted his protection, and be living in notorious adultery, though not divorced or separated from him by law, or who may thereafter be proved to the satisfaction of the General Meeting of the

* If a Widow marries, and again becomes a Widow, she may be re-admitted to the benefit of the Fund, if she shall appear to a majority of the Directors to be a fit object, and the state of the Fund shall admit of it.

Society, to lead an immoral or unchaste life, shall be entitled to the benefits of the Institution.

Should any Widower on the Fund re-marry, his Widow is not to be entitled to any benefit from the Fund, unless he shall again pay his entrance donation, and a fresh Subscription according to his age at the time.

In the event of any Widow or Children proceeding to Europe, the Directors are authorized to make advances of one thousand Rupees to each Widow, and two hundred Rupees to each Child, as a loan to be deducted from their their allowances, in such manner and in such proportions as the Directors may judge advisable. The allowances are paid in England at the Current Exchange of the day, on which each allowance becomes due.

No. 16.

RULES OF THE EUROPEAN ORPHAN ASYLUM.

I. *The objects and nature of the Institution.*

1. THIS Asylum is established for the reception and education of Female European Orphans; principally those of the King's regiments in India.

2. THOSE children only are admissible, whose fathers and mothers are both Europeans.

3. THE objects of this charity are admissible (if under ten) whenever they become Orphans—at however early an age.

4. THE Asylum, though established expressly for orphans strictly so called, that is, those who have lost *both* parents, *may* also receive those who have lost one parent only, provided the Committee of Management, on a careful examination of the circumstances of the case, shall think proper to admit them.

5. IN cases, however, where the surviving parent is a *mother*, it is to be understood as a *general rule* that such children are inadmissible; exceptions to this rule may be admitted under peculiar circumstances, of which the Committee of Managers will judge.

6. THE orphans, after admission, are placed at the *entire disposal* of the Managers and Trustees; and not removable from the Asylum, without their concurrence.

7. The education is to be conducted on the principles of the Church of England; and is to be plain and suitable to their situation and prospects in life: such as shall tend to make them good and useful members of society, whether they become housekeepers, or servants.

8. For the double purpose of economy, and of bringing up the orphans in habits of useful labour, all the business of the house is to be conducted, (as far as may be expedient and practicable) by a number of the senior children, who shall take their various departments of labour in rotation, under the direction of the Head-Mistress.

9. It is an important object that the institution furnish its own teachers; which therefore must be ever kept in view in the training of the orphans; who will, it is hoped, provide a succession of mistresses, well qualified by previous discipline, to carry on the whole business of the institution.

10. It is important also that they should contribute by their manual labour, *as far as this may be practicable*, (of which the Lady Managers will judge) to the funds of the institution; care however being taken that this object be considered as subordinate to that last mentioned.

11. Divine Service is to be regularly performed on Sundays, according to the Liturgy of our Established Church.

12. The friends of the children are allowed to visit them once in a month, on Saturday, but on no other day, without express leave from one of the Managers, who must supply the person with a ticket to be presented to the Head Mistress.

II. *General Government.*

The Government of this institution is vested in a Committee of Gentlemen Trustees, and a Committee of Lady Managers, under a Lady Patroness.

III. *Committee of Trustees.*

1. The Committee of Trustees to consist of five Gentlemen.

2. The landed property of the institution to be purchased and held in the names of the Trustees, for the benefit of the Asylum.

3. Every proposition respecting additions or alterations in the buildings of the Asylum, or the purchase of houses and land, is to be submitted to the Trustees for their appro-

bation, after having obtained the concurrence of a majority of the Committee of Managers.

4. In all questions respecting the disposal, or placing out of the orphans, reference is also in like manner to be made to the Trustees, after the measure has passed the Committee of Managers.

IV. *Committee of Managers.*

1. The Committee of Managers to consist of ten Ladies.

2. The Ladies forming this Committee will take charge of the superintendence of the institution, comprehending all matters which usually fall under the heads of education, expenditure, and examinations of the children, giving rewards or censures, and whatever else may belong to the general executive management.

3. In the event of any member resigning her situation, the vacancy is to be filled by the remaining Members.

4. The Committee will meet at the Asylum on the first Saturday of every month, in order to examine and pass accounts, hear the report of the mistress, and adjust the business of the institution.

5. Applications for admission to be decided at the monthly meetings: but in cases of emergency, any two members are competent to make such provisional arrangement as may appear expedient, subject to the decision of the Committee at their next meeting.

6. Three members of the Committee shall constitute a *quorum* for the transaction of current business.

7. Two members of the Committee are to be considered as visiting members for the month in rotation, not however to the prevention of other members—for the frequent attendance of the members of the Committee as they have opportunity, must materially contribute to the prosperity of the institution, —but to secure some permanent regular inspection of the establishment.

8. Such remarks and observations of the Visiting Members as may affect the arrangement of the institution, shall be submitted to the monthly meeting, and communicated after full discussion through the Committee, by their Secretary to the Mistress.

9. The Secretary is, *ex officio* a member of the Committee.

V. *Alteration of Rules.*

None of the above rules shall be altered, and no new rules adopted without the concurrence of a majority in each of the Committees. References, when judged needful by the Committees, to be made to the Lady Patroness, whose decision shall be final.

Printed by G. Pittman, at the Hindoostanee Press.

The Reader is requested to make the following corrections, and to excuse several instances of faulty punctuation.

Page	33.	Line	10, after "Kidderpore," insert *one.*
,,	70.	,,	4, for "established" read *formed.*
,,	125.	,,	11, for "adopted" read *adapted.*
,,	142.	,,	4, from the bottom, for "advantage" read *advantages.*
,,	170.	,,	10, for "usual" read *useful.*
,,	173.	,,	8, from the bottom for "one" read *first.*
,,	,,	,,	6, do. for "two" read *secondly.*
,,	,,	,,	3, do. for "three" read *thirdly.*
,,	174.	,,	2, for "Nominal" read *Normal.*
,,	252.	,,	5, for "the" read *her.*
,,	275.	In Note,	line 2, after "t" add *he.*
,,	281.	,,	1, after "benefit of" insert *the.*
,,	303.	,,	6, for "receptables" read *receptacles.*
,,	304.	,,	4, for "are" read *is.*
,,	313.	,,	17, for "case" read *care.*
,,	321.	,,	3, for "their use" read *the use of the Pupils.*

IN THE APPENDIX.

Page	xv.	Last line,	for "intimations" read *intimation.*
,,	xxiv.	Line	12, before "obvious" insert, *three Societies were involved in the question, it was*
,,	xxxiv.	,,	6, for "1799" read 1794.
,,	xliv.	,,	15, for "on" read *an.*
,,	,,	,,	21, from the bottom, for "word" read *world.*

00110165

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 31 October, 2019